# A Catechiſme, or Inſtitution of Chriſtian Religion, to be learned of all youth, next after the little Catechiſme appoynted in the booke of Common Prayer.

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## To the moſt reverend Fathers in God, my *Lords*, Mathew *Archbiſhop of Canterbury*, *Edmond* Archbiſhop of Yorke, Edwin, *Biſhop of London, and the reſt of the Biſhops of England.*

IT is not unknowne unto your wiſedoms, that the diverſity of Catechiſmes, in ſhortneſſe or length, either for the firſt entring of Children: or for the more full inſtruction of youth, in the principles and ſumme of Chriſtian Religion, are as well allowed by the judgements of divers goaly & learned men, as alſo practiſed of many Chriſtian Churches in ſundry Countries wel reformed, not without good reaſon, grounded upon the diverſities of ages, and capacity of wits. I therefore upon the ſayd conſiderations, have applyed my ſelfe in this Catechiſme, being of a middle ſort, both to further the profit, and to ſatisfie the mindes of ſuch as may judge the little Catechiſme as written for very yong Children, not fully enough to ſerve for their inſtruction: and on the other part, may thinke the larger Catechiſme to be too long and tedious, either for their capacity, or leyſure. For their uſe (I ſay) and contentation, I have here abridged the largeſt Catechiſme, in ſuch ſort (I truſt) as it may ſeeme neither much defective in any neceſſary points of Chriſtian Religion, neither very ſuperfluous in any unneceſſary circumſtances and amplifications, neither in conſequence of matter greatly ſwarving from good order, that as the leaſt Catechiſme is moſt meete for the firſt entring of Children or others, though of more age, yet not of the greateſt capacity, ſo might this of the

middle ſort ſerve for ſuch, as having ſomewhat profited, were yet deſirous of further inſtruction and laſtly, ſuch as not contented to know the chiefe poynts of Chriſtian Religion, briefly ſet forth, were deſirous to ſee and underſtand the reaſons and proofes of the ſame, may find in the largeſt Cathechiſme, wherewith to content and ſatisfie their minds, ſo that none ſhould lacke inſtructions of Godlineſſe meete for them, of what age or capacity ſoever they were, the which three Catechiſmes being purely tranſlated into the Latine tongue, may not onely ſerve young beginners, or more forward Schollers in the Grammer Schoole, to the ſame uſes, and to the learning of true Religion, and the right uſe of the Latine ſpeech with one labour, but the laſt alſo might ſeeme not unprofitable unto many eccleſiaſticall Miniſters for divers good purpoſes. Might it therefore pleaſe your good L. in reſpect of the former, and other good conſiderations, which may unto your wiſedome better appeare to allow the ſame I, ſhall thinke my little labour right well beſtowed. And humbly taking my leave. I commend you unto the grace of Almighty God, who have the ſame alwaies in his bleſſed keeping.

*November*, 1572.

Your good Lordſhips to command. *A. N.*

*After.* Tell me my Child of what Religion thou art?

Sch. Of the same Religion, which our Saviour taught, whereof I am called, and doe trust that indeede I am a Christian. Acts 11. d, 16.

*M.* What is the Christian Religion? Mat. 4 b, 10. John 4 c, 24.

Sch. Christian Religion, is the true worshipping of God, and keeping his Commandements.

*M.* Of whom or where is it to be learned?

Sch. But of the Word of God, which is written in the booke of the old and new Testament. John 5. d, 30. Acts 17 c, 11. 2 Tim 3 d, 15, 16, 17

*M.* Why is Gods Word named the Testament?

Sch. Because Gods Will, what he would have us to doe, or flie, is there perfectly and unchangeably contained, from the which we ought not to swerve on any side. Gal 3 15. 17. John 4. c, 25. Gal 1. a, 8, 9. Deut 4. a, 2. Esay 3. d, 11.

*M.* By what meanes shall we come to the knowledge of Gods Will written in his Word?

Sch. By diligent reading and studying of the same, or by hearing it read, and truely taught. John 5. b, 30. Acts 17. c, 11.

*M.* Is that sufficient?

Sch. Because no man can by his owne wit or diligence attaine to the know- 1 Cor. 2 d, 21. and 3. b, 7.

Psal.119.c,33, 34.35. John 19.b,13.

ledge of Gods Wisedome in his word contayned, we must with continual and fervent prayer crave of GOD, that it would please him by his holy Spirit, to endue our hearts with understanding, and beleefe of his holy word, and with earnest desire to obey his will therein declared.

*M.* Which be the chiefest parts of the word of God?

Sch. The Law and the Gospell.

John 1.b, 17. Luke 16.d,16. Acts 13.f, 30. Ro 6.c,14, 15. Mat. 22.d, 37, 38,39 40. Luke 10.c, 27, 28. Rom. 10. a, Gal.3.b, 10. Mat.1.b,15 Luke 5.f,32. John 1.b, 17. Acts 3.f,38.30. & 15,f,38, 39 Rom.1.a, 5.b, 10. & 6. b,14, 15.

*M.* How be these to be knowne, the one from the other?

S. The Law teacheth us our duty towards God and our neighbours, & chargeth us strictly to doe the same: promising everlasting life to such as doe fulfill the Law, and threatning eternall damnation to such as doe breake the same.

*M.* What doth the Gospell?

Sch. It promiseth that God, through faith in Christ, will be mercifull to forgive the offenders of the Law such as be sorry therefore, and purpose to amend.

*M.* How many parts be there of true Religion?

Sch. There be two principall parts of Religion likewise, as of the word of God, out of the which, as it were the spring-head, Religion doth flow.

*M.* Which be they?

**Sch. Obedience, which the Law commandeth: and faith, or beleefe, which the Gospell requireth.** Joh.14 b, 15. c, 21.23,24. Rom.10.a,5,6, b 8.

*M.* For more plainenesse, I would have thee to make more parts of Religion. Mar.1. b, 15. Rom.1.a, 5. b, 16.

**Sch. I may (I thinke) conveniently reckon these foure as chiefe parts of true Religion: Obedience, Faith, Prayer, and the Sacraments.** Joh.14. b, 15 c, 21.23. 24. Mat.16. d, 16. Acts 2. c, 21.

*M.* Well then, I will enquire of those foure in order as you have rehearsed them. And for that true obedience, which is the first part, it is to be tryed by the rule of Gods law: I thinke it necessary in the beginning, to know what thou thinkest of Gods law? Rom.19. c, 12. 13. Joh 14 b, 15. c, 21.23,24. Gal 3 b, 10. Exo 34. d, 28, 29. Psal.19.b,6, 7, 8,9, 10. Exo 20. Deu 5. Esay 30 d, 21, Mat. 22. b, 36. 37.

**Sch. I thinke the Law of God written in two Tables, to be the most perfect rule of righteousnesse, commanding all good things that are to be done, and forbidding the contrary.**

*M.* Whereof treateth the first Table?

**Sch. Of godlinesse, or of our duty towards God: and it containeth the foure first Commandements.**

*M.* The second, whereof treateth it?

**Sch. Of Charity, or Love among men, and for our duty one towards another, which Table containeth the Commandements,**

Mat. 19. c, 18 19. & 22. d, 39, 4. Exod 34. d, 28 Deu. 4. b, 13.

dements, and so in the whole, the Law contayneth ten Commandements, and therefore also is called the ten Commandements.

*M.* Rehearse the first Commandement of the first table.

Sch. God spake thus: Heare O Israel, I am the Lord thy God, which have brought thee out of the land of Ægypt out of the house of Bondage. Thou shalt have no other Gods before me.

Exod. 20. a, 1, 2, 3. Deu. 5. a, 5, 6, 7.

*M.* Why doth he in the beginning tell us that he is the Lord our God?

Deu. 10. b, 12, 13.

Sch. In those words his infinite Maiesty, power, and goodnes, are expressed, whereby we are most strictly charged with obedience, unlesse we will be both rebels against him, that is most mighty, and unthankfull towards him that is most good and gracious.

Mal. 1. b, 5, 6.

*M.* What meaneth it that he chargeth us to have none other Gods before him?

Sch. He forbiddeth and condemneth all Idolatry.

*M.* What is Idolatry?

Psal. 115. b, 8, 9.

S. To reverence with godly worship any Creatures, or to put our trust or comfort in them as Gods: which to doe

Mat. 4. b, 10.

were

were most abhominable. For we ought to give all godly honour onely to his Maiesty, the greatest love to his goodnesse; to flie to him, and to crave his helpe in all feares and dangers, and with thankfulnesse to acknowledge, that we owe our selves, and all things that we have, unto this goodnesse.

Deu. 10. b, 12, 13 d, 20. 21. Mat. 22. d, 37. Psal 50. c, 14, 15 d. 23. Psal 79 d, 13. & 95 a, 6. 7 & 100. a, 1. 35. Joan 3. d, 27. 1 Cor. 4. a, 7. Jam. 1. c, 17.

*M.* What meane those last words, before me or in my sight?

S. That there is nothing so secret, that can be hid from him: and that therefore not onely with open life and outward shew, but also with the inward and pure godlinesse of the heart, we ought to honour him, and none but him onely.

Psal 7. b 9. and 33 c, 14. Esa 19. c, 13. Mat. 5. a, 8, & 15. a, 8.

*M.* Make me a briefe rehearsall of such as thou doest thinke chiefely to breake this Commandement.

Sch. All Idolaters (as I have said) all Southsayers, Conjurers, Sorcerers, Witches, Charmers, and all that seeke unto them, all false Prophets that doe teach lyes, all that abuse the Word of God, or do not give the chiefe credit unto it, neither be guided by it, but doe follow their owne fantasies, all that feare, love,

Levi. 18 c, 31. Esa. 8 c, 19. & 4 c, d, 9 Deut. 18. c, 19, 20. Mat. 15. a, 2, 3, b, 6. 9.

**love, or eſteeme any Creatures above GOD, or equall with him: all theſe, and ſuch like, doe breake the firſt Commandement of God.**

*M.* Rehearſe now the ſecond Commandement

Exo.20.a,4.d, 23. Leu. 26. a, 1. Deu 4 c, 15 16,17,18,19 Hay 40. d, 18 & 44 b, 9 &c.

*Sch.* Thou ſhalt not make to thy ſelfe any graven Image, nor the likeneſſe of any thing that is in Heaven above, or in the Earth beneath, or in the waters under the Earth: thou ſhalt not bow downe to them, nor worſhippe them: For I the Lord thy God, am a jealous God, and viſite the ſinnes of the Fathers upon the children, unto the third and fourth generation of them that hate me; and ſhew mercy unto thouſands in them that love me, and keepe my Commandements.

*M.* It doth ſeeme that this Law doth condemne the art of Painting and Graving; ſo that is is not lawfull to have any Image at all.

Mat 22. c, 20. 21. d, 36. 37.

Sch. **Not ſo: For in this firſt Table, he ſpeaketh not of any artificiall thing, civilly to be uſed, but onely treateth of things which doe appertayne to the worſhipping of God.**

*M.* What is then the meaning of this Commandement?

S. **In this ſecond Commandement**

God

God first forbiddeth us to make any Images to expresse or counterfeite him, or to seeke him, or to worship him in Images. And secondly, he chargeth us, not to worship the Images themselves, or to abuse them in any wise by Idolatry or superstition: but that we worship God alone in spirit and truth, and as himselfe hath commanded us in his word, to worship him, and not otherwise after our owne fantasies. Esa. 40. c, 18. &c. Deu. 5. a, 8, 9. Psal. 97. b, 7. Esay 44 c, 17.

*M.* Why is it not lawfull to expresse God with a bodily and visible forme?

Sch. Because there can be no likenesse or agreeing betweene God, who is a spirit, eternall, infinite, unmeasurable, incomprehensible, and a bodily, fraile, dead and vaine shape or Image. Psal. 113. a, 3, 4, 5, & 115 a, 3, 4. Esay 40 c, 18, &c. Joh. 4 c, 24 Rom. 1. c, 10. 23, &c.

*M.* What manner of worship is it which is here condemned?

Sch. When we intend to pray, turne our selves to Images, fall downe and kneele before them, with uncovering our heads, or other signes, doe shew any honour unto them, as if God were presented unto us by them. Levi. 26 a, 1. Deu. 4 c, 19. & 5. b, 9. Psal 97 b, 7. & 115. b, 8. Esay 44 c, 17. Act. 7. c, 41.

*M.* Rehearse the addition in the end of the Law?

Sch.

Exod.20.a, 15. Deut.5.b. 6 & 6.c,5. Psal 78. 58.

*Sch.* For (saith he) I the Lord thy God am a jealous God, and visite the sinnes of the fathers upon the children, unto the third and fourth generation of them that hate me.

*M.* VVherefore saith God these words?

Deut 10. b, 12 13. 3 Reg. 18.f. 39 Mala. b, 5. 6. 1 Tim. 6. c, 15. 16. Exo. 24. b, 14. Esay 42. b. 8 Exod. 34. b. 7. Esa. 14 c, 20, 21.

Sch. First, in naming himselfe our Lord and our God, he chargeth us to obey him in all things, both in respect of his authority, and of his goodnesse, as was afore noted. And by the word Jealous, he declareth that he can abide no partner or equall to be worshipped with him.

*M.* VVhat more is said to forbid Idolatry?

Sch. To restraine us from offending of him by Idolatry, which he so extreamely hateth, he threatneth that he will take vengeance, not onely of them that shall offend, but also of their children and posterity.

*M.* Proceed thou in the next.

Sch. As God by great threatnings feareth us from disobeying of his mercy & goodnes, so he allures us to obey him; promising that he will shew great mercifulnesse, both towards all those that

Deut, 5. b, 10. Exod. 34 b, 6 7

love him, and also towards thousands of their

their posterity.

*M.* Wherefore speaking of revenging, he nameth but three or foure generations at the most: why doth he here, speaking of Mercy, name thousands?

Sch. To shew that he is much more inclined to mercifulnesse and goodnesse, then to severity and sharpnesse. Psal. 30. a, 5. & 103 b, 8. and 145 b. 8. Esay 54. b, 7, 8, 10.

*M* Rehearse now the third Commandement.

*Sch.* Thou shalt not take the Name of the Lord thy God in vaine; for the Lord will not hold him guiltlesse, that taketh his Name in vaine. Exod. 10. b, 7. Levi. 19. b, 12.

*M.* Tell me what is it to take the name of God in vaine?

Sch. To abuse it in blasphemy, sorcery or witchcraft in cursing, or swearing, or with swearing rashly, unadvisedly, or without necessity: or with once naming it without a waighty cause, and great reverence. Esay 8 c, 19. & 52 b 5 Acts 19. c, 13. 1 Tim 1 b, 10. Mat. 5. f, 33, 34. Psal. 113. a, 1. a.

*M* Is there any lawfull using of the name of God in swearing?

Sch. Yea forsooth, when an oath is taken for a iust cause, either to affirme a trueth, especially if y Magistrate require or command it; or in any other matter of great importance, wherein we are either to maintaine unviolat the honour of God, Exod. 22. b, 11. Iosu. 2. b, 12. Psal. 15. b, 5. & 63. b, 12. 2 Cor 1. d, 23. Gal 1 d, 20. Heb. 6. d, 16.

God, and to set forth his glory, or preserve mutuall agreement and charity among men. In those cases we may take an oath, using therein with great reverence, the fearefull and glorious name of our God onely, and of none other creature.

*M.* What followeth next?

Exo. 22, b, 7. Leu. 19. b, 12. *Sch* For the Lord will not hold him guiltlesse, that taketh his name in vaine.

*M.* Why doth he here particularly threaten them that abuse his name?

Levi. 19. c, 12 Ezech. 20 b, 9. c, 14 Sch. His meaning was, to shew how highly he esteemeth the glory of his name, to the end that seeing punishment ready for us, we should so much the more heedfully beware of abusing it.

*M.* May we not then sweare by the name of Saints, or by the name of other men?

Exo. 22 b, 11. Psal 63. b, 12. Heb. 6 d, 16 Deu. 6. b, 13. & 10 d, 20. Iosua 23. c, 7. Esa. 35. c, 16. Sch. No, For to sweare, is nothing else but to call on him by whom we sweare to be a witnesse that we sweare true: and to be a revenger of our lying, if we sweare false. Which honor of knowing and punishing of all evill, being due to Gods wisedome and majesty only, to give to any other person or creatures, were a most haynous sinne.

*M.* Re-

*M.* Rehearse the next Commandement.

S. **The fourth Commandement, which is the last of the first table, is this:** Remember that thou keepe holy the Sabboth day. Sixe dayes shalt thou labour and doe all that thou hast to doe: But the seaventh day is the Sabboth of the Lord thy God: In it thou shalt doe no manner of worke, thou and thy son and thy daughter, thy man-servant, thy mayd-servant, thy cattell and the stranger that is within thy gates. For in sixe dayes the Lord made Heaven and earth, the Sea, and all that in them is, and rested the seaventh day: Wherefore the Lord blessed the seaventh day, and hallowed it.

Ex. 16. c, 23. & 20. b, 8. 9, 10, 11. & 31. c, 13. Leu. 23. a. 3. De. 5. c, 12. 13, 14. 15. Eze. 20. b, 12. Gen. 2. a, 1, 2, 3. Heb. 4. a, 3. c, 6, 10.

*M.* What meaneth this word, Sabboth?

Sch. **Sabboth by interpretation signifieth rest. And that day (for that it is appoynted onely for the worshipping of God) the Godly must lay asside all worldly businesse, that they may the more diligently intend to religion and godlinesse.**

Exo. 16. d, 23. Leu 16. c, 31. Act. 27. c, 21. Luc. 13. c, 56. Ezec. 46. a, 3. Mar. 6. a, 2.

*M.* Why hath God set herein before us an example of himselfe for us to follow?

Sch. **Because notable and noble examples doe more throughly stirre up, and shar-**

Tob. 2. b, 12. Ioh. 13. b, 13. 15. 1 Cor. 4. d, 15. 16. & 11. a, 1.

Eph. 5. a, 1. 1 Pet. 2. d, 21. 1. 42. sharpen mens minds. For Servants do willingly follow their Maisters, and Children their Parents. And nothing is more to be desired of men, then to frame themselves to the example and following of God.

*M.* After what manner is the Sabboth to be kept holy?

Sch. The people must assemble together, to heare the doctrine of Christ, to yeeld confession of their Faith, to make publike Prayers to God, to keepe the memory of Gods workes, and to render thanks unto him for his benefits, and to celebrate the holy Sacraments which he hath left us.

Marke 6 a, 2. Luc 4. c 16. Act. 13 d, 27. Mat. 10. d, 32 Psal. 95. a, 2 Esay 50. c, 7. Mat. 21 a, 13. Eph. 3 d, 21 1 Cor 11 d, 18. & 14 c, 26.

*M.* Is there no more required of us for the keeping holy of the Sabboth day?

Sch. This is the outward rest and keeping holy of the Sabboth day, besides the which, there is a spirituall rest and sanctifying it.

*M* What is that?

S. That is, when resting from worldly businesse, and from our owne workes and studies, we yeeld our selves wholly to Gods governance, that he may doe his works in us; & when (as the Scripture

Esay 1. c, 14. 16. & 51. d 13, Heb. 4. c, 9. 10.

tures tearmeth it) we crucifie our flesh, we bridle the froward desires and motions of our heart, restraining our owne nature, that wee may obey the will of God, for thus doing, our Sabbath day heere upon earth, shall most aptly expresse a figure and likenesse of the eternall and holy rest, which we shall for ever enioy in heaven. Gal.5.d 14 Col.3 a.5.

*M.* Shall it bee enough to have done these things every seventh day?

Sch. These things indeed every man privately ought to record and thinke upon every day: But for our negligence and weaknesse sake one certaine speciall day is by publique order appointed for this matter Psal.1.a.2.and 84.a.4. Luke 18.a 1. Eph. 5.c.19.20

*M* Hitherto thou hast rehearsed me the lawes of the first Table, wherin the true worshiping of God, which is the fountaine of all good things, is briefly comprehended, & al evill things to God. ward be forbidden. Now therefore I would have thee tell mee what be the duties of our charity and love towards men; which duties doe spring, and are drawne out of the same fountaine, and which are contained in the second Table.

Sch. The second Table beginneth thus: Honor thy Father, and thy Mother, that thy dayes may bee long in the land Exo. 20. b 12. Deut. 5.b 16. Mat.15.a 4.

which the Lord thy God giveth thee.

Sch. The honor of Parents containeth love, feare, and reverence, and consisteth in obeying them, in serving, helping, and defending them, and also in finding and relieving them, if ever they be in need.

Pro 1.a,8.
Mat 7.b,13.
Col.3 c,20.
Heb.2.c,9.

*M*, Doth the *Law* extend only to Parents by nature?

Sch. All that be in authority or worthy of reverence, are meant by the name of Parents; as Princes, Magistrates, Ministers of the Church, Schoolemasters, learned men, wise men, aged men, men of worship, and such like.

Deut.17. b, 9, 10.
Rom.13.a,1
Luke 10.c,16
Lev.10.c 32
1.Tim. 5. a,1.
Pro.5.c,23.

*M*. Why are Princes, Magistrates and other superiours called by the name of Parents?

Sch. To teach us, that they are given us of God, both for our own and the publike benefit, and so by the name of Parents given to Princes, Magistrats, and other superiors, we are charged not only to obey them, but also to honour and love them.

Rom. 13.a 4.
Heb.13.c.17.

*M*. What followeth?

Sch. That God will blesse them, who be obedient, and give due honor to their Parents, Princes, Magistrates, and other superiors, with long and happy life

Ex.20.b.12.
Lev.5.b.16
Eph.9.1.23.

And

**And on the contrary part, it followeth, that all such as doe disobey or dishonour their Parents, Princes, Magistrates, or superiors, shall come to a sudden, speedy, and shamefull death, or else shall lead a life more wretched and vile then any death: and finally, for their disobedience and wickednesse, shall suffer everlasting punishment in hell.**

*M*. Rehearse the fixt Commandement.

Sch. Thou shalt not kill. Exo.20.b.13. Deu.5.c 17 &

*M*. Shall we sufficiently fulfill this law if wee keep our hands cleane from slaughter and blood? Mat.7.c 21.& 19.c 18.

Sch. **All things tending towards blood-shedding, are also forbidden, as mockes, reproches, quarrellings, fightings, and such like.** Jac.2 b 11 Mat.5 d 21. 22,23,24. Rom. 3.c,13. 14, 15. Gal.5.d, 20.21 Jac.3.c.14.d.16

*M*. What more?

Sch. **God made this law not only for our outward workes, but also and chiefly for the affections of the heart: for anger and hatred, and every desire to kill, to revenge or to hurt, is before God adiudged manslaughter. Therefore these also God by his Law forbiddeth us.** Mat 5 d,22. Gal.3 c 20 21. 1 Joh.2.b,9. 11,11. Luke 6.d,27, 28.

*M*. Shall wee then fully satisfie the Law, if wee hate no man?

Sch. God in condemning hatred, requi-

Rom. 12.c 14. d.17. 19 20.

reth love towards al men, even our enemies, yea so far as to wish health, safty and all good things to them that wish us evill, and doe beare us a hatefull and cruell mind, and as much as in us lyeth to do them good, and to pray for them.

Ex 20.b 14. Deut.5.c.18. Mat 19.c 18. Pro.6.d.24,25 Mat 5 d27. 28,29. Rom.13.d 13. 1.Cor 6 b 9. 10.c15 16, 18 .19 1. Thes 4 a 3. 4, 5,7 &5.d22 Ezec.g.49. 56. Ecc. c.33 c 26. 1.Cor 3 d.16 17 &6 c 15 16.

*M.* What is the seventh Commandement?

Sch. Thou shalt not commit Adultery,

*M.* What doest thou thinke to be contained therein?

Sch. By this Commandement is forbidden al kind of filthy lusts, al unchastnesse of speech, all wantonnesse of countenance and gesture, and all outward shew of unchastity whatsoever it bee. Idleneſſe likewise, exceſſe of Meate, Drinke, Apparell, wanton playes & pastimes, & whatsoever else may occasion any uncleanneſſe either of body or mind, are forbidden by this commandement. for by this commandement we are charged to keepe our minds also cleane from unchast thoughts and desires, because as well our soules, as our bodies, are the Temples of the holy Ghost.

*M.* Goe on to the rest.

Sch. The eight Commandement,

b 15 c18. Thou shalt not steale.

*M.* What

*M.* What is forbdiden by this Commandement?

Sch. Not only those thefts which are punished by mans law, are forbidden: but also we are charged that we deceive no man in buying and selling by untrue and uneven Measures or Weights, or with deceitfull or naughty wares, or by perverting of Judgment with bribes or gifts, or by any deceitfull meanes. Further, all with-drawing of other mens duties, as with-holding of the labourers hire, refusing by covetousnesse to relieve the poore; to succour widdowes, fatherlesse children, and strangers, to leave the ignorant untaught, the simple unconselled, the wandring and erring undirected, the sorrowfull uncomforted; and such like are by this Law condemned.

Pro. 11 a, 1. & 20 b, 10 c, 33. 1. Thes. 4. b 6. Tim. 2 c 20. Psa. 62. b. 10. Pro. 17. d 13 Esa. 5. d 23. Ezec. 22. d 13. Mal. 3 b. 5. 1. Tim. 5. c, 18 Pro. 14. d, 20. 21. c. 31. Jac. 2, a. 3 9. & 5, d 19. 20 Lev. 19. b 6 19 & 23. d 22. Deut. 22 a 12. a, 3. 4 & 24. c, 15 16. 17. & 27 c, 17, 18, 19

*M.* Is any more contained in this Commandement?

Sch. Yea forsooth. For all purpose & desire to make our gain of others losse, is forbidden by this law. For the which is wrong before man to doe, the same is evill before God once to will or desire.

Zac 8. c 16 17. Act. 20, g, 33.

*M.* What is the ninth Commandement?

Exo. 20 c, 15 Deu. 5. c. 20. Mat. 19, c. 18.

Sch. Thou shalt beare no false witnesse against thy Neighbour.

*M.* What is the meaning of this Commandement?

Sch. **In this Law we are forbidden not only open & manifest perjury, & breaking of our oath; but also all lying, slanders, backbitings and evill speakings, whereby our Neighbour may lose his good name, and all flattery and dissembling whereby he may take harme. And that neither our selves at any time speake any false or untrue thing, neither by words, writings, or silence, allow the same in other, but that we ever love, follow, maintaine and uphold the truth.**

Psa.15. a.3. Soph.3.b,18

Mat.19,c.18. Luke3.c 14. 1 Pet 2.a,1 7. Pro. 3.a, 3. & 12 c,17.19. & 23.d,25. Ecc.37.c 15. 2 Cor.23.c 18. Eph 4.d,23.

*M.* Is there yet any more meant in this Law?

Sch. **God, who knoweth the secrets of our hearts, when he forbiddeth evill speaking, doeth therewith also forbid wrongfull misdeeming, & evill thinking of our Neighbors. Yea, & he chargeth us, as farre as trueth may suffer, to thinke well of them: And to our uttermost power to preserve their good name.**

Mat.7 a,2 Rom. 14.a,4. 1C or.15.b,5. 5 7.

*M* Now remaineth the last commandement?

Exo.20.c 17 Mich.2.a,1,2 Ro. 7. b. 7. & 23 d.4. 1.Cor.4. b,6,

*Sch.* Thou shalt not covet thy Neighbours house. Thou shalt not covet thy Neighbours Wife, nor his Servant, nor his Maide, nor his Oxe, nor his Asse, nor

nor any thing that is his.

*M.* What is more commanded here then was efore?

Sch. God hath before forbidden evill doings & corrupt affections of the mind; but now he requireth of us a more precise pureneſſe, that we ſuffer not any deſire, be it never ſo light, nor any thought, be it never ſo ſmall, in any wiſe ſwarving from right, ever to creepe into our hearts: for it is meete, that even in our very hearts and minds, ſhould ſhine before God moſt perfect pureneſſe & cleanneſſe. For innocency and righteouſnes, as that which is moſt perfect, can pleaſe him, whereof he hath alſo ſet before us this Law as a moſt perfect Rule.

Pſal. 19. c 16. Gal. 5. d. 14 Jer. 4. b 13. Eze 18. c, 31. Mat 5 a, 18. Rom. 12. a, 2. Pſal. 5. a, 4, 5. 2. Cor. 6. c, 14.

*M.* Now thou haſt briefly told me the meaning of the ten Commandements, tell me: cannot all theſe things that thou haſt ſeverally and ſpiritually declared be in few words gathered as it were into one ſumme?

Sch. Yes verily, ſeeing that Chriſt our heavenly father & Redeemer hath compriſed the whole pith and ſubſtance of the Law, in a ſumme and ſhort abridgment in this manner, ſaying: thou ſhalt love the Lord thy GOD, with all thy heart, with

Mar. 22. 13. Mar 12. c, 30. Luke 10 a, 17.

with all thy ſoule, with all thy mind, and with all thy ſtrength. And this is the greateſt Commandement in the Law. And the ſecond is like to this: Thou ſhalt love thy Neighbour as thy ſelfe; for in theſe two Commandements, are contained the whole Law, and the Prophets.

*M.* What manner of love of God, doeſt thou take here to be required?

Sch. **Such as is meet for God: that is, that we acknowledge him both for our moſt mighty Lord, and our moſt loving Father, & moſt merciful Saviour: wherfore to his love is to be adioyned, both reverence to his Maieſty, and obedience to his will, and affiance in his goodnes:**

Deut. 5, 10, c, 12, 17, 20 Pſa. 25. a, 1, & 31. a, 1. & 36. b, 7, 8, 9, and 118 b 8.

*M.* What is meant by, All thy heart, All thy ſoule, and all thy ſtrength?

Sch. **Such fervency, & ſuch unfainednesſe of love, that there be no roome for any thoughts, for any deſires, for any meanings or doings, that diſagree from the love of God: for every godly man loveth God, not only more dearly then al his, but alſo more dearely then himſelfe.**

Deut 6. c, 17. 18, & 30 b. 6. Joſu. 23. c, 11. John 14 b 15, c. 21. 23. 24 & 15. b. 10. Math. 10 d. 27. 8. Luke 14 f. 26.

*M.* Now, what ſayeſt thou of the love of our Neighbour?

Sch.

Sch. Chriſts will was, that there ſhould be moſt ſtrict bonds of love amongſt his Chriſtians. And as we be by nature moſt inclined to the love of our ſelves, ſo can there not be deviſed a plainer, nor ſhorter, nor more pithy, nor more indifferent a rule of brotherly love, then that which the Lord hath gathered out of our own nature, and ſet before us: that is, that every man ſhould beare to his Neighbour the ſame good will that he beareth to himſelfe. Whereof it followeth that we ſhould not doe any thing to our Neighbour, nor ſay nor thinke any thing of him, which we would not have others to doe to our ſelves, or to ſay, or to thinke of our ſelves.

John 13 d. 34, 41, 1. 1. Cor. 13 b 4, 5. &c. Epheſ. 5. a 2. d. 9. Phil. 1 a. 2. 3 1. Theſ. 4. b, 9. 10. Mat 7 b, 12. & 22. f. 39. Luke 6 d 13. Rom. 13. b, c, 8 9, 10 1. Cor 13 b 5. 6, &c.

*M.* How farre extendeth the name of Neighbour?

Sch. The name of neighbour, containeth not only thoſe that dwell neere us, or be of our kin, and alliance, or friends, or ſuch as be knit to us in a civil bond of love, but alſo thoſe whom wee know not, yea and our enemies.

Marke 5, g. 43 44. Luke 10. f, 33. 36 37. 1 The. 4 l 9. 10.

*M.* Seeing then the Law doth ſhew a perfect maner of Worſhipping God aright, and of neighborly love, ought we not to love wholly according to the rule thereof?

Sch.

Deut 8. 1, and 11. d, 22, 23, & 30 c, 16, 15, 17 Mat. 19. c, 17. John 1 g. 30.

Sch. Yea certainly, & so much that God promiseth life to them that live according to the rule of the Law: and on the other side, threatneth death to them that breake his Lawes as aforesaid.

*M.* Doest thou then thinke them to be justified, that doe in all things the Law of God?

Rom. 10, a, 5 Gen. 6 b 5. & 1 d 28. Pro. 20. b 9. Rom. 7 c, 14, 15 Gal. 5. d 19.

Sch. Yea surely, if any were able to performe it, they should be iustified by the Law: but we are all by originall corruption of our nature, of such blindnesse, wickednesse, & frowardnesse; that we can neither understand, nor are able or willing to doe our duty required by the law: And, though there bee some one found, that performeth some one or two outward points of the Law, yet doth he offend in divers other; And the heart of man is ever swarving from the inward iustice and innocency required in the Law. Wherefore none can be iustified by the Law before God; for he pronounceth them all to be accursed and abhominable, that doe not fulfill all things that are contained in the Law.

Pro. 20. b 9. Deu. 27. d 26 Gal. 3. b 10 Jac. 2 c, 10 11.

*M.* Doth then the Law set all men in this remediesse estate?

Sch.

Sch. The unbeléeving and the ungodly, the Law doth both ſet, and leave in ſuch caſe as I have ſpoken, who as they are not able to fulfill the leaſt jot of the Law, ſo have they no affiance at all in Gods mercy through Chriſt. But among the godly, the Law hath other uſes. Deut. 27. d 2 6. Ro. 3 b, 7. d, 8. & 8. b, 7. 8. Eph. 5. b. 5 6. Jac. 2. b, 10.

*M.* What uſes?

Sch. Firſt, the Law ſetting a perfect rule of righteouſneſſe before our eyes, ſtirreth up our diligence to direct our lives thereafter. Deut. 6 b, 6. 7. Joſu. 1. b, 7. 8. Pſal. 1. a, 2. and 119 the whole.

*M.* What more?

Sch. Secondly, when we perceive that the Law requireth things farre above mans power, and do find our ſelves too weake for ſo great a burthen, the Law doth raiſe us up to crave ſtrength at the Lords hand. Rom 3. 6. 19. & 7. c, 14, 15. 2 Cor. 3 b, 5. Pſal. 119 a, 5. 12, 27 28, b, 33. 34, &c.

*M.* Proceed?

Sch. Further, when we behold in the Law, as it were in a glaſſe, the ſpots and uncleannes of our ſelves, it bridleth us that we truſt not in our owne innocency and ſtayeth us for being proud in the ſight of God. Rom. 3. b, 10. 11. 12 c, 19. 20. & 7. b, 7.

*M.* Say on.

Sch.

Pro.26. b.9.2. John 3.a4. Deut.27 d.16 Gal.3.b 10. Ro. 1.c.18.&2 b.8 &.4 c.15. and 6.d.23. 2 Cor. 3. b.7. 9

Sch. When we finde in our consciences, that we be guilty of sin, which is the breach of Gods Law, & know also that by sinne wee doe deserve the curse and most heavy wrath of God; and that the reward of sinne, is not only all worldly misery, bodily diseases, and death, but also eternall damnation, and death everlasting: the Law shewing us to be in this most damnable estate, striketh our hearts with feare, and with wholsome sorrow, and driveth us to repentance, and to seeke pardon of our sins, righteousnes, and life everlasting (which we cannot have by the Law) by, and through Christ our Saviour only.

Eph 6.b.5.6. Rom.3.c 20. 21,22. and 5.c. 15,16.&c. Gal.2 c.16.

M. Then so farre as I perceive, thou say st that that Law is as it were a certaine Schoolemaster to Christ, to lead us the right way to him by knowing of our selves, and by repentance and faith.

Rom 10.a 4. Gal.2 b.10,11. and d 24.

Sch. Yea forsooth, & withall, it right well appeareth, that the Law is not given in vaine, though men be far unable to doe their duty required in the Law.

Rom.3 d.33. & 7 c. 12. 13, 16 Gal 3.c,10.

M. Thou saiest true. Now my deare child sith thou hast so much as it may be in a short abridgment, largely answered this matter of the law & obedience, good order requireth that we speak next of

of the Goſpell, which containeth the promiſes of mercy through Chriſt, to them that have broken Gods Law, and be ſorry therefore; to the which Goſpell, faith hath eſpecially reſpect. For this was the ſecond point in our Diviſion, and this alſo the very orderly courſe of thoſe matters that we have treated of, hath (as it were) by the hand brought us unto. Tell me therefore what is the ſumme of the Goſpell, and of our faith.

**Sch. Even the ſame wherin the chiefe Articles of the Chriſtian faith have bin in old time briefly knit up and contained, & which is commonly called the Creed, that is, our beliefe.**

*M.* Rehearſe thy Beliefe.

Sc. I beleeve in God the Father Almighty maker of heaven and earth. And in Jeſus Chriſt his only Sonne our Lord, which was conceived by the Holy Ghoſt, borne of the Virgin Mary: ſuffered under Ponce Pilate, was crucified, dead and buried. He deſcended into hell. The third day he roſe againe from the dead. He aſcended into Heaven, and ſitteth at the right hand of God the Father Almighty. From thence he ſhall come to judge the quicke and the dead. I beleeve in the holy Ghoſt. The holy Catholike Church. The Communion of

Saints

Saints. The forgiveneſſe of ſinnes. The reſurrection of the body. And the life everlaſting Amen.

*M.* Into how many parts doeſt thou divide this whole confeſſion of faith?

Sch. **Into foure principall parts. In the firſt whereof is treated of God the father, and the creation of all things. In the ſecond, of his Sonne Jeſus Chriſt: which part containeth the whole ſum of the Redemption of man. In the third of the holy Ghoſt. In the fourth, of the Church, and of the benefits of God towards the Church.**

*M.* Goe forward then to declare me theſe foure parts in order: & firſt in the very beginning of the Creed, what meaneſt thou by this word beleefe?

Mat 10.c 32. and 28.d 19. Joh. 1.b 12 13 Rom. 1.b, 17. and 10 b 9 Gal. 3.d 26. Heb. 1. d 24

Sch. **I mean thereby that I have a true & lively faith, that is to ſay, a Chriſtian mans faith in God the Father, God the Son, and God the holy Ghoſt: and that I doe confeſſe this forme of confeſſion, teſtifie, and approve the ſame faith.**

*M.* Tell me as plainly as thou canſt, what that ſame lively, true and Chriſtian faith is?

Joh. 1.b 10.13 Rom. 8.b.14 38 39.

Sch. **Faith is an aſſured knowledge of the Fatherly good will of God towards us through Chriſt, and an affiance in the ſame**

same goodneſſe, as it is witneſſed in the Goſpell: which faith hath coupled with it an indeavour of godly life, that is, to obey the will of God the Father. Col.1.a 2.3. Heb 10 d,22. 23 and 11.a,1.

*M.* Then thou haſt learned, that no ungodly perſons, which either deſpaire of Gods mercy, or feare of his Juſtice, but lead a wicked life careleſſlie, can have the true Chriſtian Faith, though they doe rehearſe the wordes thereof with their tongue. Pſal.1.a 3. Mat.7.c, 17. 18.& 13.c,23. Gal.3 a.6. 1.Pet 1.c, 13. 14,15.

Sch. So I have learned indeed.

M. Seeing there is but one God, tell me, why in the confeſſion of the Chriſtian faith, thou rehearſeſt three, the Father, the Sonne, and the holy Ghoſt?

Sch. Thoſe be not the names of ſundry Gods, but of three diſtinct perſons in the God-head. For God the Father, God the Sonne, and God the holy Ghoſt, being three perſons, are one only God, as wee are taught by the holy Scriptures, which wee ought readily to believe, rather then curiouſly to ſearch the infinite depth of ſo ſecret and hidden a myſtery. Mat.3.c,16.17. & 28.d,19. 1.John 13 b, 30,and 14.b,7, 8,9,10,11. 1.Cor.8.a, 5.6.

*M.* Thou ſaieſt true. Goe forward therefore, why calleſt thou God, Father? Pſal 2. b,7. Mat 3.c 17. John 1 c,b,14. Rom.15.b,6. 2.Cor. 1.a,3. Gen.1 d,27. Mal.1.a 6. & 2.b,10.

Sch. Firſt and principally, for that he is the naturall Father of his only ſon Jeſus Chriſt. Secondly, for that he is our Father, both for that he created us, and gave life unto us all, & alſo for that hee hath

Joh.1. b.12. & 3.a.3.5. Rom. 1.c15. 16.17. Gal.4.a.5 6 Eph.1.a 5.6. Tit.3 b.7. 1.Pet 1.a.3.4 d.23.

hath heavenly begotten us againe thorow the holy Ghost, and by faith in his true and naturall Son Jesus Christ, he hath elected and adopted us his Children, and through the same Christ hath given us his Kingdome, and the inheritance of everlasting life.

*M.* Why dost thou name God Almighty?

Esa 40.c 21. 21,&c. Mat 5 2.45. &10.c.19. Eph.1.a.1. Heb.1.a.2 3. John 1.b.10. 11,12. Mat 8.d 31. 32. Luke 22 d 31. 32. John10.f 28. 29. & 19.b.20 11. Act .2 d. 23. 24.&4.f 27 28.& 12 c 11. Luke12 b 7. & 21.d.11.

Sch. For that he made all things, and hath all things under his power, to order them after his will.

*M* Bee wicked spirits and evill men also subject to Gods power?

Sch. Else could wee never bee out of feare, if they might have any power over us without the will of God. But we are upholden by this comfort, that neither the devill, nor wicked men can once stirre, but at Gods wil or sufferance, and that wee are so under the protection of our Almighty Father, as that not so much as one haire of our head can fall to the ground but by his will, who beareth us so good will.

*M.* Why is it added that God is the Creator of heaven and earth?

Psal.19.a.1. &50.b.6.

Sc. Because the greatnesse, wisdome, and goodnesse of God, which are of themselves

ſelves incomprehenſible, are to be ſeene in his workes, as it were in a glaſſe. For when we ſee that ſame unmeaſurable greatneſſe of the world, and all the parts thereof to be ſo framed, as they could not poſſibly in beauty be fayrer nor for profit better: we forthwith thereby underſtand the infinite power, wiſdome, and goodneſſe of the workman and builder thereof. Rom. 1. 19. 20.

*M.* How doeſt thou ſay that GOD created all things?

Sch. That God the moſt good & mighty Father, at the beginning and of nothing, by the power of his word, that is, of Jeſus Chriſt, his Sonne, framed and made this whole viſible world, and al things whatſoever they be that are contained therein, and alſo the unconpoze. all Spirits, whom we call Angels. Gen. 1. a. 1. &c. Pſal 33. b. 6. 7. and 89. b. 7. Acts 14 c 15. 1. Cor. 8 a. 6. Heb. 1. a. 2. Coloſ. 1. c. 16.

*M.* But doeſt thou thinke it godly to affirme that God created all ſpirits, even thoſe wicked ſpirits whom we call devills?

Sch. God did not create them ſuch, but they by their owne evilnes fell from their firſt creation, without hope of recovery: and ſo are they become evill, not by creation and nature, but by corrup- Gen. 1. d. 1. Iob. 8. f 44. Jude b. 6.

tion of nature.

*M.* Did God think it enough to have once created all things, and then to cast away all further care of all things from thence forth?

Psal 75 a, 3 & 104 b, 8, 9. &c. & 145. c, 14 15 & 147. a, 5 6. &c. Col. 1 b, 16, 17 Heb 1. a, 2, 3.

Sch. **No, but as God hath created all, so he upholdeth and governeth all, else would all soone runne to utter ruine.**

*M.* To what end dost thou thinke that Almighty God hath created and doth governe al things?

Gen. 1 d, 26 29 Psal. 8 b, 6, 7 & 104 c, 14. 1 5, &c. Pro. 1. d, 7. Rom. 11. c, 36 Col. d, 25.

Sch. **The World it selfe was made for man, and all things that are therein were provided for the use and profit of man. And as God hath made all other things for man, so made he man himselfe for his glory.**

*M.* What hast thou then to say of the first beginning and creation of man?

Gen. 1. d, 25. & 2 b, c, 8. 10 d, 21. 13.

Sch. **That which Moses wrote, that is, that God fashioned the first man of clay, and breathed into him Soule & life, and afterwards out of the side of man being cast in a sleepe, he take out woman and brought her into the world to ioyne her to man, for an helper and companion of his life.**

*M.* Where at this day there is to be seene in both men and women so great corruption, wickednesse, and pervershes, did God create them such from the beginning?

Sch.

Sch. Nothing lesse. For God being most perfectly good, can make nothing but good. God therefore at the first made man according to his owne Image and likenesse. Gen 2. d, 26. 27 31. Colos. 3. b, 10.

*M.* What was that Image, according to the which thou sayest that man was fashioned?

Sch. It is most absolute righteousnes & most perfect holinesse, which most properly belongeth to the very nature of God, the which Image was in man, untill man by love of him that of the same. Deut. 32 3. a, 4. Rom, 6. c, 14. Colos. 3. b, 10. 1 John 1. b, 5. & 2. d, 29. & 3 a, 3 Sap. 1 c, 13 14, &c.

*M.* Tell me how came this to passe?

Sch. The woman deceived by the divill, perswaded the man to take of the fruit which God had forboden them, whereby the Image, according to the which they were created, was defaced, and both they and their posterity became disobedient to God, froward and unable to all goodnes, and subiect, not only to all worldly miseries, bodily diseases, and temporall death, but also unto eternall death and everlasting damnation. Gen. 3. a, 1, 2, &c. Sap. 1. c, 13, 14 1 Cor. 2. d, 14. Rom. 8. b, 7, 8. 2 Cor. 3. b, 5. Rom. 9. d, 23. Eph. 5. b, 5, 6.

*M.* But may it not seeme that God did too rigorously punish the taking of an Apple?

Sch. Let no man extenuate the most hainous offence of man, as a small tres-

Gen 6.1,3,4,5, 6,b,11.d,22. passe and weigh the deede by the Apple, and by the only excesse of gluttony. For he with his wife, catched & snared with the guilefull allurements of Satan, by infidelity revolted from the truth of God to a lie: he gave credite to the false

Gen. 1.d,29. Psal 8.b,4,5,6, &c & 104.c,14 15. suggestions of the Serpent, wherein he accuseth God of untruth, of envy, and of malicious withdrawing of some goodnes. Having received so many benefits he became most unthankfull towards God the giver of them, he the child of the earth, not contented that hee was

Gen.1.d,26,27. Col. 3. b, 10. Osc.6 b,7. made according to the Image of God, with intollerable ambition and pride, sought to make himselfe equall with the Majesty of God. Finally he withdrew himselfe from allegeance to his Creator, yea, and malepartly shooke off his yoake. Mine therefore it is to extenuate the sinne of Adam.

M But why should all the posterity for the Parents faults loose all that felicity, and fall to all miserie?

Sch. God indued Adam with these ornaments, to have them, or loose them to him, & his, that is, to all mankind. And it could not otherwise be, but that as of an evill

evill Tree evill Fruits doe spring: so ỹ Adam, being corrupted with sin, all the issue that came of him must also be corrupted with that originall sinne. Howbeit we need not so much to complaine upon our Father Adam, seing our selves by our many and great sinnes, are most deservedly fallen into all miseries, death and damnation: for delivery from the which, there remaineth no helpe or remedy in our selves, or any other creature. Mat. 7. c, 18. & 12. c, 33. Rom. 5. b, 12. c, 14. 17, &c. Ose 6. c, b, 7. Rom. 6. d, 23. 2 Cor. 11. d, 3. Eph. 5. b, 5, 6.

*M.* What hope or comfort then is left, and in whom remaineth it?

Sch. God promised that the seede of the woman, which is Jesus Christ the son of the Virgin Mary, should bruise the head of the Serpent, that is, of the divell who deceived them, and so should deliver them and their posterity that beleeved the same. And this is it, which now followeth in the second part of the Creed: I beleeve in Jesus Christ. Gen. 3. c, 14, 15 Rom. 5. c, 15, 16. &c. Gal. 3 c, 16. 19. Heb. 2. d, 14, 15, 16.

*M* What signifieth this name Jesus?

Sch. Jesus in our tongue, is as much to say, as our Saviour. For Jesus Christ the Son of God, and the Son of ỹ Virgin, hath delivered and saved us, which Mat. 1 d. 22. Acts 10. f, 38. Col. 1 c, 13, 14. Heb. 2. d, 14, 15. 1 John 3. b, 8.

were holden bound with wickednes, and thrall in the feule bondage of the old Serpent the Devill, and were wrapped in the snares of eternall death.

*M.* Who gave him the name of Jesus?

Sch. The Angell, by the commandement of God himselfe.

*M.* Now tell me what meaneth this name of Christ?

Sch. It is as much to say, as annointed: whereby is meant, that he by the holy Ghost is annointed the Soveraign King, Priest, and Prophet.

*M.* Is Christs Kingdom, a worldly Kingdom?

Sch. No: but a spirituall and eternall Kingdome, that is governed and ordered by the word and Spirit of God, which bring with them righteousnes and life.

*M.* What fruit take we of this Kingdome?

Sch. It furnisheth us with strength and spirituall armour, to vanquish the flesh, the world, sinne, and the Devill, y outragious deadly enemies of our soules and to live vertuously and holily.

*M.* What manner of Priest is Christ?

Sch. The greatest, & an everlasting Priest, which only is able to appeare before God, only able to make the sacrifice that God will allow and accept, & only able

Mat 1. d, 21.
Luk. 1. c, 31.
&c. 2 c, 11.
Psal. 2. a. 6.
Esay 61, a, 1.
Dan. 9. d, 24, 25
Luke 4. c, 18.
Acts 4. c, 27.
Acts. 10. f 38.
Heb. 1. c, 9.
Luk. 1. c, 32, 33
John 28. f, 16.
Col. 1. c, 13. 14.
2 Tim. 4. a, 1.
Rom 13. d, 12,
&c & 16. c, 20.
2 Cor. 10. a, 45
Eph. 6. b, 10.
11, &c.
Psal 10. d, 4, 5.
Heb. 4. d, 14 15.
&c. & 5. b, 6, 7.
& 7. a, 2. 3. b,
11. 1, &c. & 9.
d, 13, 14,

able to appease the wrath of God.

*M.* To what commodity of ours doth he thus?

Sch. For us he craveth and prayeth peace and pardon of God: for us he appeaseth the wrath of God, and us he reconcileth to his Father: For Christ alone is our Mediator, by whome we are made at one with God. Yea, it maketh us as it were fellow Priests with him in his Priest-hood, giving us also an entry to his Father, that we may with assuredness come into his presence, and be bold by him to offer us and all ours, to God the Father in sacrifice.

John 14. d, 27. Acts 10. f, 37. Ephes. 2. c, 14. 15. &c. Col. 1. c, 20. Heb. 9 d, 14, 15. 1 Tim. 2. b, 5. Rom. 8. c, 15. & 12. a, 1. Gal. 4 a, 5, 6. Eph. 3. b, 12. Heb. 4 d, 15, 16.

*M.* What manner of Prophet is Christ?

Sch. Whereas men despised all other Prophets and teachers, the servants of God, Christ himselfe the Sonne of God and Lord of all Prophets, came downe from heaven his Fathers Ambassadour and Messenger to men, fully to declare his Fathers will, & to instruct men in the right knowledge of God, & of all trueth. And so in the name of Christ are contained those three Offices which the Son of God received of his Father, and fulfilled, to make us partakers with him of al

Luke 7. c, 6. Acts 7. c, 37. Heb. 1. a, 2. John 8. b, 26. c, 40. & 10. c, 15. & 17. a, 6. &c, & 18. g, 37.

Mat. 2.c,15. & 9 d,17 John 1.b,14.c 34.& 14 b, 10 11. Heb 1.a,2.3. & 5 b.5, Ro.8 b,14 15. Gal.4.a,5.54. Eph.1.a,5. 1.John 3.a,1. Mat.9.a,6.& 10 a,1.& 21. c.18.& 28 d.18 Luke1.d.32.33 Eph.1.d.20. 21.&c.

the fruit thereof. For the Sonne of God is not only called, and is indeed Jesus Christ, that is, the Saviour, King, Priest, and Prophet, but also he is so for us, and to our benefit and salvation.

*M.* How doest thou call Christ the only Son of God, seeing also the godly are also named the children of God?

Sch. For that Christ is the only naturall Son of God, of one substance with the Father, and we being by nature the children of old Adam, are made the children of God by adoption, grace, and favour, through Christ our Saviour.

*M.* What meaneth it that thou dost cal Christ our Lord?

Sch. For that the Father hath given him dominion over men, Angels and all thinges, and that he governeth the kingdome of God, both in heaven and in earth, with his owne will and power.

*M* What more?

Deu.10.b.11.c. 10 Mala.1.b.6. Luke 9 23. 6.4 & 14 f.2. b, 27. Heb. 2.a 1.6. & c,9.10.

Sch. Hereby are all the godly put in mind, that they are not at their owne liberty, but that both in their bodyes and soules, and in their life & death they are wholly subject to their Lord, to whom they ought to be obedient and serviceable

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**in all things are most faithfull servants.**

*M.* What followeth next?

**Sch. Next is declared how he tooke upon him mans nature, & hath performed all things needfull for our salvation.**

*M.* What is it then necessarie that the Sonne of God should be man?

**Sc. Yea, for necessary it was that what man had offended against God, man should abide and satisfie it: which most heavie burden, none but Jesus Christ, both God and Man, was able to beare. Neither could there be any other mediator to make peace between God & man, but Jesus Christ both God and man.**

Mat. 8 c. 14. & 17. d 22. & 20. d 18. 19. John 1. b. 14. & 11. f. 50. 51. Ro. 5 c. 15 &c. 1 Cor. 15. c 21. 22. Phil. 2. a, 6 7. &c.

*M.* What followeth?

Sch. **That He was conceived of the holy Ghost, borne of the Virgin Mary.**

Heb. b. 9. 1. Tim. 2. b. 5.

*M.* And why was hee not begotten after the usuall and naturall manner?

Heb 9. b. 14. 15. & 9 d. 24. 1. Pet. 2 d 21. 24. John 1. c. 19. d. 36 1. Cor. 7. b 7 8. Heb 2. 14 d 15. & 9 d 14 Mat. 1 c 23. Luke 11. c. 31. 35.

Sch. **Because he who came to cleanse us from our sins, must needes be cleane from sinne himselfe. And therefore was that most pure Lambe of God Jesus Christ, by the marvellous working of the holy Ghost, conceived and borne of the Virgin Mary without sinne.**

*M.* Why is the Virgin Mary by name expressed?

Sch.

Gen. 22. d, 18. Esay 11. a, 1. Mat 1. a, 1. &c. & 22. d, 42 Rom. 1. 1. 2.

Sch. That Christ may be knowne to be that true seed of Abraham and David, of whom it was from God foretold, and foreshewed by the Prophesies of the Prophets: of the which Abraham, David, and the Virgin Mary lineally descended.

M Proceed in rehearsing thy beliefe.

Esay 53. Acts 13. a, 23. 27 &c.

Sch. He suffered under Pontius Pilate, was crucified, dead and buried.

M. Why doth the Creed omit the story of his life, and passe streight frō his birth to his death?

Sch. Because in the Creed are rehearsed only the chiefe points of our redemption, and such things as so properly belong to it, that they containe, as it were, the substance thereof.

M. Rehearse the order of his death somwhat more plainly.

Sch. He was most wickedly betrayed by Judas his owne Disciple, who was with money corrupted, & hired thereunto, he was forsaken of all his disciples, denyed and forswone by Peter, falsely and maliciously accused by the Jewes, condemned by Pilate the Romane President: he was buffeted, scourged, crowned with thornes, and clothed in purple, and otherwise abused and scourged, both most

Mat. 26. b, 14. 15. &c. & 27. the whole. Mar. 14. c, 45. &c. and 15. the whole. Luke 22 c, 47. &c. and 23. the whole. John 18. & 19. the whole.

most cruelly and spightfully: and finally with his Crosse layd upon his necke, he was haled out of the City into the place named Calvario, where betweene two Theeves they villainously nayled him upon the Crosse, upon the which being extreamly tormented, he suffered most painfull and shamefull death, sustaining withall torments of minde more cruell then any bodily death.

M. Did Christ suffer all this willingly, or unwillingly?

Sch. Notwithstanding that this most vile & cruell death was most terrible to his humane nature, yet did he submit his will unto his fathers will, who had appointed him unto the same, & so he suffered the sayd vile reproaches, torments and most cruell death, both willingly obeying his Father, and most patiently praying for those who crucified him.

Mat. 26, 37, 38. 39. 40, 42, 3 b. c, 53. & 20. d, 28 Mar. 10. f. 45. John 10. c, 11. 15. d, 17, 18. Phil. 2, 7, 8. Luke 23. c. 34.

M. Why would God have his most innocent Son to suffer such a shamfull and painfull death?

Esay 53. the whole. Rom. 1. a. 3. 2 Cor. 5. d 21. Gal. 2. a, 4. Eph. 1. a, 3. & b 7, &c. Col. 1, c, 13, c, 14. & 2. c, 13, 14

Sch. Christ became our surety & pledge unto his father, to answere, pay, & suffer whatsoever we did owe, and had deserved, and therefore he (though himselfe most innocent) suffered for us most wic-

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1 Pet. 3. d, 18. & 4. a, 1. John 3. c, 16. 2 Cor. 15. d, 21.

ked sinners. And his father laid our burthen upon him, according to ỹ rigor of the Law and Justice, ỹ for his sake he might deale most mercifully with us.

*M.* Rehearse me then the sum of those benefits which we enjoy by Christs death.

Rom. 5. b, 8. 10. 11. 2 Cor. 5. d, 18. 19, 20, 21. Eph. 2 c, 12, 13, 14. 17, &c. Heb. 7. d. 26, 27 & 9, d, 12. 14. & 10 c, 12. 14 17. Rom. 8. 2, 12. c, 33, 34. Col. 1, c, 3. 14. & d, 20, 21.

Sch. Christ, as I before touched, yelde himselfe in our stead & place, to satisfie for our sins before God his Father, to appease the wrath of God towards us for our disobedience, by the sweet sacrifice of his obedience, and to make us at one with God: and so Christ the most innocent Lambe of God was bound, to set us sinners at liberty, who were thrall unto Satan, death & damnation. Christ most guiltlesse was accused and condemned by the sentence of a worldly Judge, that he might acquit us most guilty and most worthy to be condemned, before the heavenly judgement seate. Christ by his precious blood shed for us, hath clensed and washed away the spots and filth of our sinnes. And finally, Christ by his undeserved reproaches, most painfull & shamefull death, hath delivered us from eternall paine, shame, and death everlasting, which we had most iustly deserved

Psal 51. b, 7. Heb. 9. d, 14. 1 John 1. b, 7 Apoc. 1. b 5 1 Pet. 1 b, 21. 22, &c.

ſerved by our ſinnes, which ſinnes are buried with Chriſt, and cleane removed from the ſight of God. And ſo all Chriſts ſufferings is a medicine and remedy to all our miſeries, whereunto we are fallen eyther originally by Adam, or afterwards by our owne wickednesſe, ſo that we faithfully beleeve in him and imbrace him. Rom. 4. b, 7, 8. Col 2, c, 13, 14. Heb. 10. c, 17. Rom. 8. a, 1, 2.

*M.* Notwithſtanding doe we ſuffer death of the body, which is a parcell of the puniſhment due to ſinne.

Sch. Death of the body which without Chriſt was the gate to Hell, is now by Chriſt made to all that beleeve in him the gate and paſſage into Heaven; even as himſelfe did by death enter into his Kingdome, ſo that death which before was a puniſhment, is now by Chriſt become a vantage. Luke 23. f, 43. John c, 25, 26. 1 Cor. 15. c, 18 21. g. 54, 55, &c. 1 Theſ. 4. c, 13, 14. Phi 1. c, 21. 23. Apoc 14. c, 13.

*M.* Commeth there any other profit unto us by the death of Chriſt?

Sch. Chriſts ſuffering and death is not onely a medicine of our miſeries, as I before noted, but alſo an example for us to follow. Eph. 5. a, 2. 1 Pet 2. d, 21. &c. & 4. a, 1, 2. &c.

*M.* Declare that more plainly.

Sch. We ought after his example to be obedient

John 13.b, &c. Eph.5.a, 2. 1 Pet. 2.d, 21. &c. &. 3, 1, 2, &c.

obedient unto the will of God our heavenly Father, & patiently to take all iniuries at mans hands, and to crucifie the wicked lusts of the flesh, & to be as dead and buried unto sinne: so that we sinne no more hereafter, after the example of Christ our Lord: but who was crucified, dead and buried for sinne: and inwarde naughty lusts (which otherwise are unbridled) are in those, who by faith doe cleave unto Christ, by the vertue of his death, as it were crucified, and the burning heate of them so quenched by his blood, that they may easily bee brought to obey the spirit. So that we are holpen by the vertue of his death, to performe that which we are moved unto by the example of his life and death.

Rom 6.a.2,4.7. b, 11, &c. Gal.2.d,20. & 5.d, 24. Col.2 c,13, &c

Rom.14 b,7,8. 1 Cor.6.d, 20. 2 Cor.5.d.15. 1 Thes.5,b,10.

*M.* Are we not hereby put in minde of our duty also towards Christ?

Rom.5 b,8.10. Mat.10.d. 37. & 16 d, 25 Luk.9.c.23.24. &c.&.14.1,2,6

Sch. We are indeed taught that we are not our own, to doe what we list; but that we are wholly Christs, who hath so dearely bought us, most bounden to obey him and doe his will, most bounden to love him, who so dearely loved us first, being yet his enemies, most ready a-

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gaine to yeeld all that is ours, yea, and our selves wholly unto Christ, who hath given himselfe wholly unto us: most ready for his sake to forsake, not only all worldly things and pleasures of this life, but also to loose our lives rather then we forsake Christ, and our love and duty towards him: for happy is the death that being due to natur, is chiefly yeelded to Christ: for Christ I say, which offered and yeelded himselfe to willing death for us, and who being the author of life, both will and is able to deliver us, being dead, from death, and to restore us to life everlasting. Mat. 19. d, 25. Mar. 8. d, 35. &c.

*M.* Why doest thou also adde that he was buried?

Sch. His dead body was laid in grave, that his death should be more evident, & that all men might certainly know it. For if he by and by had revived, many would have brought his death in debate and question, and made it doubtfull. Mat. 12. d, 40. & 27 g, 59. 60. &c. 1 Cor. 15. 2, 4.

*M.* What meaneth his descending into Hell?

Sch. That as Christ in his body descended into the bowels of the earth, so his soule severed frō the body, he descended into hell, and that therewith also the vertue 1 Pet. 1. 19. John 8. d, 24.

vertue of his death so pierced through to the dead, and to very hell it selfe, that both the soules of the unbeleeving felt their most painfull and iust damnation for infidelity, and Sathan himselfe, the Prince of hell, felt that all the power of his tyranny and darknesse was weakened, vanquished, and fallen to ruine, and on the other side, the dead who while they lived, beleeved in Christ, understood that the worke of their redemption was now finished, and perceived the effect and strength thereof with most sweet and assured comfort.

1 Cor. 15. g, 54. 55, &c. Heb. 2. d, 14, 15.

Job 5. c. 25. 28. and 11. c, 25. 26 Rom. 14. b, 8, 9. Col. 1. c, 13. 14. 19, 20.

*M.* Now let us goe forward to the rest.

Sch. The third day after he rose againe, and by the space of forty dayes oftentimes shewed himselfe alive, and was conversant among the disciples, eating and drinking with them.

*M.* Was it not enough that by his death wee obtaine deliverance from sinne, and pardon?

Sc. That was not enough, if we consider either him or our selves. For if hee had not risen againe, he could not bee thought to be the Son of God, nor could have bin our Saviour from death. But now

now rising from death to eternall life, he declareth the power of his Godhead: & hath shewed himselfe the conqueror of sin and death, yea of the devill himselfe. Rom.21.a.6. and 2 24.b,9. 10.& 8.a.1.2. &c. 1.Cor.15 d, 26 g,54 &c. Ep 1.d,20. &c.

*M.* What profit bringeth it to us, that Christ rose againe?

Sch. Manifold and divers. For from thence commeth unto us an endeavour, vertue, and strength, to live well and holily: thereby Christ endueth us with righteousnesse which before we lacked; And Christ by his resurrection from death to life, is become to us the author of life. For from thence have wee hope that our mortall bodyes also shall one day be restored from death, and rise againe, for that he hath made us partakers of his resurrection and life. For it cannot be, that Christ our head rising againe, should suffer us the members of his body to be consumed and utterly destroyed by death. Phi 2 b 9.&c. Gal.2.d,19. 20 Rom.4 d,25. & 5.c,15.&c. & 6 4 5 b,11. 12.&c. 1.Cor 15.c. 20 &c. 1.Thes 4.d,14. &c. Colos.1.d,8. 2.Tim .2.b.11.

*M.* Proceed.

Sch. As the Scriptures doe teach that Christ is risen for our righteousnes, so doe they also teach, that wee after his example should rise from the deadly Rom .6 a,4 & b.9, 10, 11.&c. Eph. 5.d, 23. Col 3.2,&c.

workes of sinne, and live from henceforth unto righteousnesse and holynesse: to the performance whereof, Christ indueth us with strength, by the vertue and power of his gloryous resurrection.

*M.* What followeth in the Creed?

Mar. 16. d, 19. Luke 24 g, 51, Acts 1. b, 9 10. &c.

Sch. Hee ascended into heaven, and sitteth on the right hand of God the Father, &c.

*M.* Tell mee how this is to be understood?

John 12. b, 8. and 16. b, 10. c, 16. d, 28. and 20. d. 17.

Sch. Plainly that Christ in his body ascended into heaven, where he had not afore beene in his body.

*M.* Is he then here in the earth no more with us?

John 12. b, 8.

Sch. Hee did himselfe foreshew unto his Apostles that they should not have him alwayes with them, which is to be understood of his bodily presence. For in the nature of his God-head, which filleth all things, both he ever was in heaven, and also with the same: and with his Spirit, he is alway present in earth with his Church, and shall be present till the end of the world.

John 17 a, 5. Mat. 81. c, 20 and 28. d. 20 John 14. d, 18. and 16. b. 7. Rom. 8. b. 9. &c.

*M.* Then are wee not left without his helpe and protection, though wee have not his bodily presence?

Sch. No foorsooth. For Christ sitting on the

the right hand of God, doth with his power, wiſdome, and prouidence, rule and diſpoſe the world, moue, gouerne, and order all things: and as he promiſed, he ſendeth downe his holy ſpirit from heauen into our hearts, as a moſt ſure pledge of his good will, by which ſpirit he bringeth us from darkneſſe and miſt into open light, he giueth ſight to the blindneſſe of our mindes, he chaſeth ſorrow out of our hearts, and doth comfort and ſtrengthen us, and the ſame will he doe vnto the worlds end.

Mat. 28 d, 18 Ioh. 16. b, 7. 17 a, 2, &c. Eph. 1. d, 20. & 4 b, 8. &c. Phil. 2 b, 9. 10. Col. 1. c, 18. Apoc. 11. d, 15. Rom. 5. a, 5, & 8. a, 4, 5. b, 9. &c

*M.* Now as touching Chriſt, what doſt thou chiefly conſider in his aſcending and ſitting at the right hand of his Father?

Sch. It was meet that Chriſt which from the higheſt degrees of honour & dignity, had deſcended to the baſeſt eſtate of a ſeruant, and to the reproach of condemnation and ſhamefull death, ſhould on the other ſide obtaine moſt noble glory, and excellent eſtate, euen the ſame which he had before, that his glory and Maieſty might in proportion anſwere to his baſeneſſe and ſhame.

Eph. 1. d, 22, &c Phi. 2. b, 8, 9, &c. Iob 17. a, 5.

*M* What profit take we of his aſcending into heauen, and ſitting on the right hand of his Father?

John 14 a,2, 3. &c. Sch. For Christ as he had descended to the earth, as into banishment for our sakes; so when he went up into heaven, his fathers inheritance, he entred in our name, making us a way and an entry thither, and opening us the gate of heaven, which was before shut against us for sinne. Moreover, he being present in the light of God, as commending us unto him, & making intercession for us, is the patrone of our cause who being our advocate, our matter cannot quaile.

1 Joh. 16 c,26. Rom. 8. f, 34 Heb. 7. d, 25. &c.9 g, 24. 1 John 2. a, 1

*M.* But how can we follow his example in his ascending up to Heaven?

1 Cor. 15. f,47. 48. &c. Colos. 3 a,1,2. &c. Sch. We ought from henceforth to looke up to heaven, and to raise up our minds and hearts thither, where Christ is at the right hand of the Father, bending all our thoughts and studies upon divine, eternall and heavenly things, and not upon earthly, worldly, and transitory things.

*M.* What more?

Esay 1,b, 11. c, 16,17,&c. Mat. 5 a,8. &c. John 4 c, 20. &c. d,24. Sch. We are furthermore taught, purely & sincerely to worship Christ the Lord, now raigning in heaven, not with any earthly worship, Traditions, or vaine

vaine inventions of men, but with devenly and very ſpirituall worſhip, ſuch as may beſt beſeeme both us that give it, and him who receiveth it.

*M.* Now I would heare thee tell me ſhortly what thou haſt learnd of the laſt jugdement, and of the end of the World.

Sch. Chriſt ſhall come in the Clouds of Heaven, with moſt high glory, & with moſt honorable and reverend Majeſty, waited on, and beſet with the company & multitude of holy Angels. And at the horrible ſound & dreadfull blaſt of trumpet all the dead that have lived from ỹ creation of the world to that day, ſhall riſe againe with their ſoules and bodies whole & perfect, and ſhall appeare before his throne to be iudged, every one for himſelfe, to give account of their life which ſhalbe examined by the righteous and ſevere Judge according to truth. Mat. 24. c, 29. 30, 31, & 25. c, 31, 32, &c. 1 Cor. 15. g. 52 &c. 2 Pet. 3 10, &c. Rom. 14 b, 10. 12 1 Cor. 4. 2, 4, 5. 2 Cor. 5. b, 10. 11,

*M.* Seeing death is certainly appointed for all men, how doſt thou in the Creed ſay, that ſome ſhall then be quicke or alive?

Sch. S. Paul teacheth, that they which then ſhall remaine alive, ſhall ſuddainly be changed, and made anew, ſo that the corruption of their bodies being taken 1 Cor. 15. g, 53 1 Theſ. 4. d, 17.

away, and mortality removed, they shall put on immortality. And this change shall be to them in stead of death, because the ending of corrupted nature, shall be the beginning of a nature uncorrupted.

1 Cor 15 g. 53, &c.

*M.* Ought the godly in thinking upon this judgment, to be stricken & abashed with feare and to dread it, and shrinke from it?

Rom. 8. a. 1. c, 15. d, 23. g. 38 39. 1 Cor. 1. b, 7. Phil. 3. d, 20. Tit. 2. d, 13. 2 Pet. 3. c. 12.

*Sch.* No, but rather to conceive great hope and comfort thereby. For he shall give the sentence, which was once by the Judges sentence condemned for us: to the end that we comming under the grievous judgment of God, should not be condemned, but acquitted in judgment.

The third part

*M.* Sith then thou hast now spoken of God the Father the Creator, and of his Sonne Jesus Christ the Saviour, and so hast ended two parts of the Christian confession: now I would heare thee speake of the third part, what thou beleevest of the holy Ghost?

Mat 28. d, 19. 1 Iohn 5. b, 7. Joh. 14. d, 26. and 15. d, 26. and 16. b, 7. & 20. f, 22. Act. 5 a 3. 4.

*Sch.* I confesse that the holy Ghost is the third person of the most holy Trinity, proceeding from the Father and the Son before all beginning, equall with them both, of the very same substance, and together with them both to be honored and called upon.

*M.*

*M.* Why is he called holy?

Rom. 1. a, 4. & 15. d, 16 2. Thes. 2. c. 13 Tit. 3. b, 5: 1. Pet. 1. a, 2.

Sch. Not only for his owne holynesse, but also for that by him the elect of God and the members of Christ are made holy: for which cause, the holy Scriptures have called him the Spirit of sanctification.

*M.* In what things dost thou thinke that this Sanctification consisteth?

John 3. a. 5. 6. Tit. 3. b, 5. Rom. 8. c 15. d, 23. Gal. 4. a, 5. 6. Rom. 8. c, 14 15. &c. 2. Cor. 1. d, 22. & 5 a. 5. Eph 1. c, 13. 14.

Sch. First we are by his divine inspiration newly begotten; and therefore Christ said, that we must be borne again of water and the spirit. Also by his heavenly breathing on us, God the Father doth chuse and adopt us to be his children, and therefore he is worthily called the spirit of adoption, who is in our hearts, as the Seale of our election, perswading and assuring us, that Gods benefits through Christ are all ours.

*M.* Goe forward.

John 14. b, 27. d. 26. & 6. b, 13 & 20. &c. Eph. 1. Rom. 8. &c.

Sch. The holy Ghost expoundeth and openeth the divine mysteries unto our minds, and by his light the eyes of our soules are made cleare to understand them. By his iudgment sins are eyther pardoned, or reserved. By his strength sinfull flesh is subdued and tamed, and

Rom 2.a, 4.a, 17. &c. 1 Cor. 12. 2. 47.

corrupt desires are bridled, and restrained. At his will manifold gifts are distributed among the godly.

*M.* Hast thou any more to say hereof.

Sch. In the manifold & divers discommodities, molestations, and miseries of this life, the holy Ghost, with his secret consolations, and with good hope, doeth assuage, ease, & comfort the griefes and mourning of the godly, which commonly, are in this world most afflicted, and whose sorrowes doe passe all humane consolation whereof he hath the true and proper name of Paraclet, or the comforter. And finally, by his power, our mortall bodies shall rise and be alive againe. Briefly, whatsoever benefits are given us in Christ, all these we understand, feele and receive the workes of the holy Ghost. Not unworthily therefore we put confidence and trust in the authour of so great gifts, and doe worship and call upon him.

John 14. b, 16. a 26. & 15. d, 26. b, 16. a, 7. Rom. 8. b, 11. 1 Cor. 12. a, 4. 7 &c. b, 11. 13, &c.

*M.* Now remaineth the fourth part of the holy Catholike Church, of the which I would heare what thou hast to say?

The fourth part.

Sch. I may briefly say that the Church is the body of Christ.

M.

*M.* Yea, but I would have it somewhat more plainely and at large?

Sch. **The Church is the body of the Christian Common-wealth, that is, the universall number and Fellowship of all the Faithfull, whom God through Christ hath before all beginning of time, appointed to everlasting life.** 1 Cor, 12. d, 2. Eph 1.d, 12, 23 Col 1.c, 18. d, 24. Rom. 12. b, 5, &c. 1 Cor. 12. b, 12, 13. &c c, 10 d, 26 Eph. 1. 2, 4, 5, & 3 b, 9 10.

*M.* Why is this point put into the Creed?

Sch. **Because if the Church were not, both Christ had dyed without cause, and all the things that have beene hitherto spoken of, should be in vaine, and come to nothing.** Mat. 25. f, 32. Mat. 16. c, 18.

*M* How so?

Sch. **Hitherto wee have spoken of the causes of salvation, and have considered ỹ foundations thereof, namely, how God by the deserving of Christ, loved and dearely esteemed us: how also by the worke of the holy Ghost, we receive this grace of God, whereunto we are restored. But this is the onely effect, that there be a Church, that is, a company of the godly upon whom these benefits of God may be bestowed.** Acts 10. f, 38. 1 Cor. 12. b, 12. 13. &c. Eph. 1. 2, 3. 4, 5, &c. d. 11. &c. & 3. b, 9. 10 d, 21. & 5. i, 25. 1 Tim. 3. d, 15. &c.

*M.* Why dost thou call this Church holy?

Sch.

Rom. 8. c, 29. 30. 2. Cor. 14. f, 33 Eph. 1. a. 4. 5. b, 11, 12. &c

Sch. That by this marke it may be discerned from the wicked company of the ungodly. For all those whom God hath chosen, he hath restored unto holinesse of life and innocency.

*M.* Is this holinesse which thou doest attribute to the Church, already in all poi nts perfect?

Rom 8 f 25. 1. Cor. 13. c, 9. &c 2. Cor. 12. b. 5. 9. 1 Cor. 13. c, 10. & 15. g, 52, 53. &c. Eph. 5. d, 26, 27. Apo 19. b, 8 & 21. c, 10. 11. &c. g, 27.

Sch. Not yet, for so long as we live a mortall life in this world (such is the frailty of mankinde) wee are of very weake strength, wholly to shun all kind of vices. Therefore the holynesse of the Church is not yet fully and perfectly finisht, but yet very well begun. But when it shall be fully ioyned to Christ, from whence it hath all cleanenesse and purenesse, then it shall be cloathed with innocency & holynesse in all points fully and perfectly finished, as with a certaine snowy, white and most pure garment.

*M.* To what purpose doest thou call this Church Catholike?

Sch. It is as much as if I called it universal: For this company or assembly of the godly is not pend up in a certaine place or time, but it containeth the universall number of the Faithfull that have

have lived, doe live, and shall live in all places, and ages, since the beginning of the world: that there may be one body of the Church, as there is one Christ the onely head of that body. Mat. 28. d, 19. Acts 2. a, 5. 9. b, 10, &c. 1 Cor. 12. b, 12. 13, &c. Epn. 1. d, 22, 23. and 2. c, 12, &c. and 4. a, 4 &c. c, 15, 16. Colos. 1. c, 18. 1 Cor. 12 b, 12 &c c, 20. &c d, 26. &c. Eph. 4. c, 15. 5. 16. Col. 1. c, 18. & 2. d, 19. Eph. 4. a, 3, 4. c, 15, 16. Col. 2 d, 19. Mat. 22. d, 39. Joh 13 d, 34. 7. Rom. 12 b, 5. &c. 1 Cor. 10 f, 24. and 1. b, 4, 5 &c. 2 Cor. 11. f, 8. 29. Gal. 6. a, 2. Phil. 2. a, 1, 2. &c.

*M.* Now I would have thee tell me, why after the holy Church thou immediatly addest, that we beleeve the communion of Saints?

Sch. Whereas GOD hath them that worship him purely and sincerely, in all Countries and places, and in all times and ages, all they, though served in distant times and places, are yet members most nearely joyned and knit together, of one and the selfe same body, whereof Christ is the head. Such is the Communion that the godly have with Christ, and among themselves. For they are most nearely knit together in community of spirit, of Faith, of Sacraments, of prayers, of forgivenesse of sinnes, of eternall felicity: and finally, of all the benefits that God giveth his Church through Christ. And they are joyned together among themselves in sincere love, concord & unity. And because the Communion of Saints cannot be perceived by our selves, nor by any naturall

tural kind of knowledge, for feare of understanding, as other civill communities and fellowships of men may be, therefore it is here rightly placed among these things that are to be beleeved.

*M.* Is this Church thou speakest of, a visible or invisible Church?

Sch. Here in the Creed is properly intreated of the congregation of those whom God by his secret election hath adopted to himselfe through Christ: which Church can neither be seene with eyes, nor can continually be known by signes yet there is a Church of God visible, or that may be seene, the tokens & markes whereof he doth shew and open unto us.

Rom. 8.c, 29. 30 33. Eph. 1.a, 4, 5, &c b, 11. Col. 3.b, 12,

*M.* What be those tokens?

Sc. Whersoever the Gospel of Christ our Saviour is sincerely taught, God by prayer truly called upon in the name of Christ, the holy Sacraments are rightly administred, the discipline duly used, there the company of Christian men and women assembled, is a visible Church of Christ.

Esa 55.b, 10, 11. Luke 24.c, 47. John 14. b, 13. 14 & 15 c, 16. & 10.c, 23. Rom. 10.b, 8, 9 1 Cor. 11.d, 20. 21. 23, &c. Mat. 18. c, 16, 17. d, 19, 20. & 28.d, 19.

*M.* Are not then all they that be in this visible Church, of the number of the elect to everlasting life?

Sch.

Sch. Many by hypocriſie & counterfeiting of godlines, do ioyne themſelves to this fellowſhip, which are nothing leſſe then true members of the Church. But forſomuch as whereſoever ỹ word of God is ſincerely taught, and his Sacraments rightly miniſtred, there are ever ſome appointed to Salvation by Chriſt: we count all the whole company to be the Church of God, ſeeing alſo that Chriſt promiſeth, that himſelfe will be preſent with two or three that be gathered together in his name. Mat. 13. c, 15, &c. d, 25. &c. f, 47. &c. Eſa. 55. b, 10. 11 Mat, 18. d, 19. &c. *ut ſupra.* Mat. 18. d, 19, 20.

*M.* Why doeſt thou after the church make mention alſo of the forgiveneſſe of ſinnes?

Sch. Firſt, becauſe the keyes wherewith heaven is to be opened & ſhut, that is, the power of binding and loſing, of reſerving and forgiving of ſinnes, which ſtandeth in the miniſtery of the Word of God, is by Chriſt given and committed to the Church, and properly belongeth unto the Church. Secondarily, becauſe no man obtaineth forgiveneſſe of ſinnes, that is not a true member of ỹ Church which is the body of Chriſt: that is, ſuch a one as doth not earneſtly, godlily, ho-

Mat. 16. c. 18 13 and 18. c, 17, 18, Joh 20. f, 22, 23. 1 Tim. 3. d, 15. Mat 24. b, 13. John 15. a, 4 5, &c. Col. 2. d, 19.

lily,

ly, yea and continually, and to the end embrace and maintaine the common fellowship of the Church.

*M.* Is there then no hope of Salvation out of the Church?

Ioh.15.a, 4, 5, &c. Col 1.d,18.19. 1 Tim .3.d,15. Sch. Out of it can bee nothing but damnation, death, and destruction. For what hope of life can remaine in the members when they are pluckt asunder, and cut off from the head and body?

*M* What meanest thou by this word forgivenesse?

Psal.33.d.1. 2. 103.c,16,17. Act 13 f,38 39 & 26.d,18 Rom.3. d, 24. 23.28. Eph. 1. b, 7 Co.1.d,13,14. Sch. That the faithfull doe obtaine at Gods hand pardon of their Offences. For God for Christs sake, who hath satisfied for sinne, freely forgiveth all that beleeve in him, their sinnes: and delivereth them from iudgment, damnation, and paine due for the same.

*M.* Cannot we then by godly worke satisfie God, and by our selves merit pardon of our sins?

*Vt supra*, and Esa.35. a, 4, 5. Rom 5 b,8,10. Gal. 2. c, 16. Co.1,c,20, 21. 2 Tim.1.c,9.10 Hc.9.d,14,15. S. Christ alone by the suffering of his paines, and with his death wherwith he hath paid and performed the penalty of our sins, hath satisfied God. Therefore by Christ alone we have accesse to the grace of God. We receiving this benefite of his free liberality and goodnesse have nothing at all to offer, or render againe

gaine to him by way of recompence.

*M.* Is there nothing at all to be done on our behalfe, that we may obtaine forgiuenes of sins?

Sch. The Lord promiseth that he will pardon sinners if they repent; if they amend, and turne their hearts from their naughty liues unto him. Wherefore repentance, and amendment of life are necessary on our part, that we may obtaine remission of our sinnes past.

*M.* How many parts be there of repentance?

Sch. First, we ought to acknowledge and confesse our sinnes before God, and be hartily sorry and ashamed that wee haue offended his maiesty, and earnestly to hate, and utterly to abhorre sinne. This sorrow some call contrition.

*M.* What more?

Sch. Lest the greatnesse of sorrow should bring us unto desperation, our minds are comforted by Faith, which doth put us in good and certaine hope of obtaining pardon of our sins at Gods hand through Christ our Sauiour. And this is that we professe, that we beleeue the forgiuenesse of sinnes.

*M.* Is man able in this feare and these hard distresses to deliver himselfe by his owne strength

Sch.

Jer. 18. b, 18. Eze. 18. d, 21. c 30, 31. 3. 32. & 33. c, 14. *&c.* Mat. 4. 6. 17. Luke 5. f, 31. Psal. 32. a, 3. 4. 5. and 51. a 4. Pro. 28 c, 13. Lu. 15. d, 18. 21 1. John d, 8 9. Psal. 6. d. 6. 7. & 31. b. 9. 10. & 38. a, 3. 4 *&c* b, 8, *&c.* c, 17. 18. *&c.* and 51. c. 17. 1. Cor. 11 g 31. 2. Cor. 7. c, 9. 10, 11. *&c.* Mat. 27. a, 3. 4. *&c.* 2. Cor. 3. b, 6, 7 8. Luke 7. f, 38. g, 47 *&c.* and 15. d, 18 20. 21. & 18. c, 13. 14 & 23. d, 42, 43. and 24. c, 47. Acts 2. f, 37. 38 & 3. d, 19. and 16. f, 30. 31. 1. Tim. 1. c. 15, 16.

Psal.23.a,3.& 30.b,10.and 51.b,7.8.10. 11,12.&80.2, 3.b,7 c,18 &c. Acts 11.c,18. 2.Cor.1 a,3.4 2 Thes.2 d,16. 17. 2.Tim.2 d,25

Sch. Nothing lesse. For it is onely God which strengtheneth man, despairing of his owne estate, raising him up in affliction, restoring him being in utter misery, and by whose grace the sinner conceiveth this hope, mind, and wil, that I speake of.

*M.* Now rehearse the rest of the Creed.

Sch. I beleeve the resurrection of the body, and life everlasting.

Mat. 22.d, 30. &c. John 11. c, 25. 26.&c. 1.Cor.15. the whole.

*M.* Because thou hast touched somewhat o this before, in speaking of the last judgment, I will aske thee but a few questions, whereto or why doe we believe these things?

1.Cor. 15 .c, 14,17.18. 19 Luke 16 c, 22. & 23.f 43.

Sch. Although wee beleeve that the soules of men, are immortall & everlasting, yet if we should thinke, that our bodies should by death be utterly destroyed for ever, then must we needs be wholly discouraged, for that wanting the one part of our selves, we should never intirely possesse perfection and immortalitie. We doe therefore certainly beleeve, not only ꝑ our soules, when we depart out of this life, being delivered from the fellowship of our bodies, doe by and by flie up pure & whole into heaven to Christ, but also that our bodies shall at length

Rom. 8. b, 11 1.Cor.15.f.42. &c g. 53. &c. Phil.3.d,2. 2 Cor 5.a,12. 1.Thes.4 .c, 13.15. &c.

be

be delivered from all corruption, restored to a better state of life, and ioyned againe to their soules, being made glorious like to the body of Christ, and so wee shall wholly be made perfectly and fully blessed, enioying eternall life and endlesse felicity.

*M.* Then thou thinkest that the death of the body ought not to be feared of the godly.

S. Yea forsooth. For we are throughly perswaded, that death is not a destruction that endeth and consumeth all things, but a guide for us to Heaven, that setteth us in the way of quiet ease, blessed, and everlasting life.

In those places above named, and Luk 23. f, 45. John 11. c' 25. &c. Phil. 1. c, 21. 23, &c. Apo. 14, d 31.

*M.* Now thou hast declared the Creed, that is the summe of the Christian faith, tell me what profit we get of this faith?

Rom. 3. c, 21, 12. &c. Gal. 2. c, 16 &c.

S. Righteousnesse before God, by which we are made heires of eternall life.

*M.* Doth not then our owne godlines towards God, and leading of our life honestly and holily among men, iustifie us before God?

Sch. Of this we have said somewhat already, after the declaring of the Law, and in another place to this effect: If any man were able to live uprightly, according to the precise rule of the law of

Rom. 6 c, 14 15. and a 83. and 10. a 5. and 11. a, 6.

Gal 1.c,16. & 3.b,17, &c. God, he should worthyly be counted iustified by his good workes. But seeing we are all most farre from that perfection of life, yea, and be so oppressed with conscience of our sinnes, wee must take another course, and finde another way, how God may receive us into favour, then by our owne deservings.

*M.* What way?

Luke 8. c, 11. 12,13,14 Rom 3. d, 24. &c. & 4. a, 4. &c c,16 Eph. 2. a,4,5. 2 Tim. 1. b, 9. Tit. 3. b,4,5. Sch. Wee must fly to the mercy of God, whereby he freely imbraceth us with loue and good will in Christ, without any our deservings, or respect of workes, both forgiving us our sinnes, and so giving us the righteousnesse of Christ by Faith in him, that for the same Christs righteousnesse hee so accepteth us, as it were our owne: To Gods mercy therefore through Christ wee ought to impute all our iustification.

*M.* How doe we know it to be thus?

Rom 4 b,9.11. c,24.16. d, 20. 21. Gal.1 c, 16. d, 20. & 3. b, 11. Heb.10. g, 28. &c. Sc. By the Gospell, which containeth the promises of God by Christ, to the which when we adjoyne Faith, that is to say, an assured perswasion of mind, and stedfast confidence of Gods good will such as have beene set out in the whole Creed,

Creed, we do as it were take state and possession of this iustification that I speake of.

*M.* Dost thou not then say, that faith is the principall cause of this justication, so as by the meanes of Faith we are counted righteous before God.

Sch. No, for that were to set Faith in the place of Christ. But the spring-head of this iustification, is the mercy of God which is conveyed to us by Christ, and is offered to us by the Gospell, and received of us by Faith, as with a hand. And so Faith is not the cause, but the instrument of iustification, for that it imbraceth Christ, which is our iustification, coupling us with so strict a bond to him, that it maketh us partakers of all his good things. Eph. 3, a, 4, 5, 6. & 2. a, 4, &c. Tit. 3. b, 4, 5, 6. Mat. 1 b, 14, 15. John. 1. b, 12. Rom. 2. d, 22. &c. & 4 c, 16. d, 29 &c. 1 Cor. 1. d, 30. Heb. 2. d, 14 &c.

*M.* But can he that hath this Faith, lacke good workes?

S. No, for by Faith we receive Christ unto us. And he doth not onely set us at liberty from sinne and death, and make us at one with God, but also (with the divine inspiration and vertue of the holy Ghost) doth regenerate & newly forme us to the endeavour of innocency and holinesse, which we call newnesse of life. Rom. 6. a, 4 & 7. b, 6. & 8. a, 4. &c. b, 9. 10. &c. 2 Cor. 5. d, 17. Eph. 2. c, 15. & 4. d, 23, 24. Col. 3. b, 9. 10.

Rom. 5. a, 1. 2. 1 Cor. 13. a, 2. Eph. 3. c, 17. Jacob. 2 d, 20. 1 Pet. 1. d, 19. 2. 1. &c.

*M.* Thou sayest then that Justice, Faith, and good Workes, doe naturally cleave together and therfore ought no more to be severd then Christ the author of them in us can be severed from himsefe?

Sch. It is true.

*M.* Then this doctrine of Faith doth not withdraw mens minds from godly workes and duties.

Psalme 1. a, 3. Mat. 7. c, 17, 18. & 12. b, 33. 35. Ro. 6. a, 1, 2, 3, 4, &c. Gal. 5. a, 6. Eph. 5. c, 17. Col. 1. a, 6, 7. Tit. 3 c, 18.

S. Nothing lesse. For good words doe stand upon Faith, as upon their rote. So far therfore is Faith from withdrawing our hearts from living upightly, that contrariwise doth most vehemently stir us up to ỹ endevour of a godly life, yea & so far, that he is not truly faithfull, that doth not also to his power both shun vices, & embrace vertues, so living alway as one that loketh to give an account.

Deu. 4 a 12 & 5 d, 31, 32, &c. Mat. 7 b, 6, 7, 8, 9, and 10. c, 17. 19. Joh 14. b, 15. c, 21. 23 and 15 b, 10. Rom. 9. f, 31, 32. and 4. d, 33. Heb, 11. b, 6.

*M.* Therefore tell me plainly how our workes be acceptable to GOD, and what rewards be given to them?

Sch. In good workes two things are principally required. First, that we doe those workes that are prescribed by the law of God. Secondly, that they be done with the minde and Faith which God requireth. For no doings, or thoughts, enterprized or conceived without Faith, can please God.

*M.*

*M.* Then if we both doe ſuch good workes, and with ſuch mind and faith as God requireth, why ſhould we not be righteous by our good workes?

S. Righteouſneſſe that is to be allowed before GOD the Judge, ought to be throughly perfect, and in all poynts to agree with the rule of GODS Law: But our workes, even the beſt of them, doe ſwarue far from GODS Law & juſtice, and are many wayes to be blamed and condemned, wherefore we can in no wiſe be juſtified before GOD by workes. Luke 18. d, 18. 12. 14. Rom. 3. c, 20, and 4. 2. Joh. 4 d, 18, 19. and 15. b, 14. 15 16 and 25. b, 4. 5, 6. Eſa. 6. 4. b, 6. Pſal. 1 a, 3. 2. Gal. 2. c. 16.

*M.* Doth not this doctrine withdraw mens minds from the duties of godlines, & make them ſlacker and ſlower to good Workes: at leaſt leſſe cheerefull and ready to godly endeavours?

Sch. No: for we are taught by the holy Scriptures, that as our ſinnes doe diſhonour God, ſo doe our good workes ſerve to the ſetting forth of his glory. No dread of hell therefore, & of damnation, nor hope of heaven and all joyes, ought to ſtay us from ſin, or to move us to vertue ſo much, as the feare of diſhonoring the Maieſty of God and the deſire of his glory, which ought above all things to be moſt pretious unto us. For as it is the greateſt horrour & miſchiefe of ſin, Mat 1. b: 16. 1 Pet. 2. c, 12.

Rom. 2. d, 24. 1 Tim. 6. a, 1. Tit. 2 a, 5. 2 Pet. 1. a, 2.

that God and his holy word are thereby dishonoured, so doth the honour and excellency of vertue stand herein, that God is thereby glorified. Further, good works doe profit our Neighbour, both by deede, and by good example: and they

Mat. 5. b, 16. 1 Pet. 2. c, 12. Mat. 21. d, 23. &c.

doe, as certaine testimonies, assure us of Gods good will towards us, and of our

Joh. 14. b, 15. c, 21. 23. & 15. b, 10.

love and kindnesse again to God-ward, by keeping his Commandements, and they be witnesses of our Faith, and so

Phil. 2. b, 12. 2 Pet. 1. c, 9. 10. &c.

consequently of our salvation. Wherefore we may not say, that good workes are unprofitable, or done in vaine, and without cause, for that we obtaine not justification by them.

*M.* But how can our good works which thou sayest are unperfect, even the best of them please God, whose justice is perfectnesse it selfe?

Ro 9. f, 31. 32. Gal. 5. a, 6. Heb 11. a, 46. the whole. Psal 103, a, 3. & 143. a, 2.

Sch. It is Faith that procureth Gods favour to our works, while it is assured that he will not deale with us after extreamity of Law, nor call our doings to exact account, neither will use the severity of his justice in weying of them, but pardoning all their unperfectnesse, will for Christs sake and his deservings, account them for fully perfect.

*M.*

*M.* Whereas then God doth by Faith both give us iuſtification, and by the ſame Faith alloweth and accepteth our worke; tell me, doeſt thou thinke that this Faith is a quality of nature, or the gift of God?

Mat. 16 c, 15.

Sch. **Faith is the gift of God, and a ſingular and excellent gift. For God inſtructing us with his word, and lightning our minds with his holy Spirit, maketh us apt to learne & beleeve thoſe things, that otherwiſe would be farre from entring into the capacity of our dull wits, & weake Faith. Theſe things the Apoſtles underſtanding, doe pray the Lord to increaſe their Faith.**

Mat 9. c, 23. 24. John 9. g, 38 39. 1. Pet. 1 d 21. Luke 24. c. 24 27 g 45, 46 Rom. 10. b, 8. c, 14. d, 18 17. Col 3 b 9.

*M.* Thou haſt in good time made mention of Prayer: for now thou haſt ended the declaration of the law of God, and of the Creed, that is to ſay, of the Chriſtian confeſſion of Faith, it followeth next to ſpeake of prayer & of thankesgiving. In declaring of Prayer therefore, what order ſhall we follow?

The third principall part of Prayer.

Sch. **This order (Maſter, if it ſo pleaſe you) firſt to ſhew who is to be prayed unto: ſecondly, with what affiance: thirdly, what is to be prayed for.**

*M.* Firſt then tell me, who (as thou thinkeſt) is to be called upon?

God alone to be called on.

Sch. **Surely none but God alone.**

*M.* Why ſo?

Psal 17.b,7.&c. & 28. & 46. & 79. & 104. & 107 the whole and infinite places.

Sch. Because our health, life, & defence, salvation, and all good things doe remaine in Gods hand and power, it is meet that we aske all needfull things of him: in all distresses fly unto his help

*M.* Why may we not call upon Saints and other holy persons, Which are departed out of this life, or upon Angles?

Psal. 50.c, 15. & 89.b,26. 10 6.c,23, 24. Esay 48, b, 11

Sch, For that God himselfe requireth our invocation upon him only, as being the peculiar and proper worshipping belonging to his Maiesty, which wee may not give to any other.

*M.* What more?

Sch. If we should in prayer call upon any other saving God only, we should

Rom 10.b,8.c, 15.d,10. 17. & 15.d,23.

doe it without the warrant of Gods word, and consequently without faith,

Heb. 11. b, 6.

which resteth upon Gods word: And therfore so to doe, were sinne against God, and no service to God.

M Now followeth next to declare with what confidence we wretched mortall men, that are so many wayes unworthy, ought to call upon

Psal.79 b, 8, 9. Dan. 9. c, 18. John 14. b, 13, & 16.c,23. 24 Eph. 2, d, 18.

the immortall and most glorious God.

Sch. We doe not proudly come before God with our prayer as thorgh wee of our selves were worthy to be heard: but

but knowing our owne unworthyneſſe, we come in the name of Chriſt our Mediator, by whoſe interceſſion, we truſt to have acceſſe to the Maieſty of God, and to the obtaining of his favour.

1 Tim. 2 b. 5. Heb. 4. d, 19. 16. & 10. d, 12. 22. Mat. 21. c, 21, 22. Mar. 11. d, 22, 23. 24. john. 14. b, 13. & 16. c, 23, 24. Heb. 10. d, 19. 22 23. Jam. 1 a, 6, 7, & 4 a, 4. Pſal 6. & 38. the whole, and 50. c, 15. & 124. the whole. Rom. 7. d, 18. &c. and 8. d, 22 23. c, 26. and 12. c, 12. 2 Cor 3. b, 4, 5, Lu 18. a, 1. 5. 7. Ephe 6 c, 18. Colloſ. 4 a, 2. 1 Tim. 2. a, 1. Pſal 34. c, 15. and 145. c, 18, 19. 1 Cor. 14 b, 7 c 11. 14, 15.

*M.* By what meanes conceiveſt thou this truſt that thou ſpeakeſt of?

Sch. I doe beleeve the promiſes of God, made to us by Chriſt in the holy Scriptures, that whatſoever wee aske with faith of GOD the Father in Chriſts name, we ſhall obtain ſo farre as is expedient for us.

*M.* Now tell me, with what affection of heart we muſt pray unto God?

Sch. If we doe feele in our mindes the griefe of our miſeryes and ſinnes that doe oppreſſe us, as we ought to doe it cannot be, but that we ſhall have great deſire of deliverance from that griefe, and ſo with more fervent affection, ſhall we make ſute to God for his helpe, with all prayers and ſupplications.

*M.* Is it not then enough to pray with tongue and voyce alone?

S. GOD hath promiſed that he will be neere to helpe them only that call upon him truly, that is, with their heart, and

and that their prayers doe please him, wherefore it is also necessary that wee know that language wherein we make our prayers, that our tongue and minde may goe together.

*M.* Is it lawfull to aske of God whatsoever commeth in our minds to desire?

Mat. 7. b. 11. & 20. b, 2. Job. 16. c, 23. 24. Jam. 4. a, 3. John 5. c, 14.

Sch. God forbid, that we Christians should aske of God in Christs name, any thing contrary to the will of God and our Saviour Christ, and so unmeet for God to grant, and hurtfull for us to receive. Wherefore lest wee should in prayer be carried rashly by our owne affections, Christ himselfe hath prescribed a forme and rule, after the which our prayers ought wholly to be directed.

*M.* What rule and forme is that?

Sch. Even the same forme of Prayer which the same heavenly Schoolemaster appointed to his disciples, and by them to us all, wherein he hath touched in very few poynts all those things that are lawfull to be asked of God, & behooveful for us to obtaine, which prayer is after the Author thereof called The Lords Prayer. If therfore we will follow the heavenly

heavenly teacher with his divine voyce saying before us, truly we shall never swarue from the rule of praying.

*M.* Rehearse me then the Lords Prayer.

Sch. When ye shall pray (saith the Lord) say thus: Our Father which art in heaven, hallowed be thy name. Thy Kingdome come. Thy will be done in earth as it is in heaven. Give us this day our dayly bread. And forgive us our trespasses, as we forgive them that trespasse against us. And leade us not into temptation, but deliver us from evill. For thine is the Kingdome, and the power, and the glory, for ever and ever, Amen. Mat. 6. b, 9, 10. &c. Luke 11. a, 12. &c.

*M.* Dost thou thinke that we are bound ever so to render these very words, that it is not lawfull in one word to vary from them?

Sch. It is no doubt, but that we may use other words in praying, so that we swarue not from the meaning of this prayer, and doe pray to God with such affiance and affection, as I have before spoken of. This is evident by the Booke of Psalmes and other Prayers contayned in the holy Scriptures.

*M.* How many parts hath the Lords Prayer?

Sch. It containeth five: or as some divide it, seven Petitions, but in the whole there are but two parts. Whereof the first The parts of the Lords Prayer.

firſt belongeth onely to the glory of GOD, and containeth the three former Petitions: the ſecond, which containeth the three or foure latter Petitions, belongeth properly to our commodity and profit.

*M.* Why doſt thou ſpeake ſo directly unto God in thy Prayer: ſaying, Our Father?

Pſal. 33 b, 13. 14. & 34. c, 15. 17, 18. and 94. b, 9. 10. 11 & 13. 9. a, 1, 2, &c. & 145 c, 18. 119.

Sch. For that I ſpeake not as to one abſent or deafe: but I call upon God our Father, and pray unto him as one that is preſent, being ſurely perſwaded that he heareth me when I pray, for elſe in vaine ſhould I crave his helpe.

*M.* Let us ſomewhat diligently examine every word, why doſt thou call God Father?

Mat. 21. c, 2, 3. 12. Mar. 11. d, 22. 23, 24. 10. 16. c, 23, 24 Heb. 10. d, 19. 22, 23. Jaco. 1. a, 6, 7. Ro. 8. c, 15, 16. Gal 4 a, 6. Mat. 7. b, 7. 11.

S. For that ſure truſt of obtaining is the foundation of right praying, as hath before been declared: it was Gods will that we ſhould call on him by the ſweeteſt name of Father: that we might have boldnes to goe unto him, and in hope of his helpe, even as Children doe uſe to deale with their Father: yea, & with far better hope then any Children can have of their naturall father, how much God our heavenly Father in abi!ity, goodnes,

and

and readinesse to helpe us excéedeth all earthly Fathers.

*M.* What else doth the name of Father teach us?

S. That we come to prayer with that love, reverence, and obedience, which is due to the heavenly Father frō his children, and that we have such mindes as becommeth the Children of God.

Luke 11.b,9.13 Mal. 1. b, 6. Mat.16. d, 39 42. Psal.22.a,1,2.

*M* Why dost thou call God our Father common, rather then severally thine owne Father?

Sch. Every godly man (I grant) lawfully call God his owne, But such ought the dere love among Christians to be, that every one should have regard to the common profit of all: for which cause in all this Prayer, nothing is privately asked, but all the petitions are made in the common name of all.

1 Cor. 1.a,4. Rom.12.b,4.5. c.10.d, 16. 1 Cor.10 f, 24. and 13. b, 5. and 12. b, 12. &c c,21.&c. d, 25.26.&c. Malac.2,b, 10, Joh. 8. c, 41. Eph. 4. a, 56.

*M.* What more?

S. The rich and great men are taught not to disdaine men of poore and simple state, but to regard them as their brethren, whom God accepteth to the honor of his children. And againe, the poore and silly persons, which are most despised in this world, may yet in the meane time releeve themselves with this comfort, that

Jac.2.a,12.3.5 Deu. 10, c, 15, &c. Psal. 10 c, 17 18 and 68 a.5 6 and 146.b,6 7,8.

that in Heaven they have all one most mighty and most loving Father.

*M.* Why dost thou say that God is in Heaven?

Psal. 11. b, 4, 5, &c. & 20. b, 6. & 33. b, 13, 14. & 13. a, 4. 5, 6, & 115. a, 3.

S. For that I beleeve that God, raigning in eternall and highest felicity, possesseth the power of heaven, and therewith also holdeth the governance of all things, as he is each where present, seeth, heareth, and ruleth all things.

*M.* What more?

Col. 3. a, 1. &c.

Sch. We are withall admonished, not to aske any thing meet for God, but as speaking to our heavenly Father, to have our hearts raised from death, and despising earthly things, and thinking upon things above, and heavenly, continually to aspire to that most blessed felicity of our Father, and to heaven, as our inheritance by our heavenly Father through Christ our Saviour.

Rom. 8. c, 17. Eph. 1. c, 14. d, 18. Heb. 9. d, 15. 1 Pet. 1. a, 3. 4.

*M.* This then so happy a beginning and entry of Prayer, being now opened unto us, goe too, rehearse me the Petition?

Sch. First, we pray that Gods name be hallowed.

*M.* What meaneth that?

Sch. Nothing else, but that the name of God be made knowne to mortall men, and

and that his praise and glory be every where magnified here in earth, as it is meet to be. And that the names of all fained Gods being utterly abolished, the only divine name and Maiesty of God the heavenly Father be had in honour and called upon with pure mindes by men of all ages, Countryes, and parts of the world.

Josu. 24. c, 14. d 23. Psal. 89. a, 5, 6, &c. Psal. 96. a, 1. 2. 3. &c. & 97, b. 7. 9. & 113. & 135. and 145. the whole. 10. 4 c, 23. 21. Rom. 1. c, 3. & 11. c, 36. & 16. d, 27. 1 Co. 10 g, 31. Ep. 3. d, 20. 21. 1 Tim. 1. d, 17. Esa. 52. a, 5, 6. Ezech. 36. d, 20. 21. Rom. 2. d, 24. Mat. 5. c, 15. 2 Thes. 1. d, 1. 12

*M.* What more?

Sch. Wee pray that the Holy Name of God be not evill spoken of, for our faults, and as it were dishonoured thereby: but rather that his glory be by our owne godlinesse towards God, and goodnesse towards men, every where magnified.

*M.* Goe forward.

Mat. 9. d, 38. & 28. d, 19. 20. Lu. 4. c, 18. 19. Jo. 17. c, 17. 20. 2. Cor. 3. d, 15. 10. & 4. a, 14. &c. Eph. 6. c, 18. 19 1 Thes. 3. a. 1. 2 Mat. 13. d, 15. c, 38. 32 & 15. c. 2 3. 5. 6. &c.

Sch. Secondly we pray for Gods Kingdome to come, that is, that he suffer not the divine truth of his word, & Gospell of Christ, whereby he raigneth in good and godly mens hearts, to ly hidden in darknesse, but that it daily more and more be made manifest & well knowne to all men, being instructed with the heavenly doctrine of the same. And that hee

Mat.7.a,3.4 &c.b,7.8,9,&c. John 16.a,2,3 &c.& 17.b,14, 15.

he would reſiſt and ouer throw the craft and violence of Sathan, and of wicked men that labour to darken the trueth with lies, or to oppreſſe or roote it out by cruelty.

*M.* Say on.

John 6.c, 13. Eph. 1.d, 21 Luke 22.d,31. 32. Rom. 6.b, 12. &c.& 8.2.5.b, 9.&c.& 16.c,20 Gal.5.c,15.15. &c. Eph. 6.h, 10 &c. and d, 17 18,19. &c. 1 Pet.5.c, 8.9. Mat. 25.c, 34 d,41. 16. Rom. 8.c, 16, 17,18. 1 Pet 1.a, 3. Tit.3.c,7. Pſal. 40.b, 8 Mat. 26.b, 39. 42. John 5.d, 30. and 6.d.38. Eph.6.1.

Sch. We pray that God by his holy ſpirit would illuminate and goberne the hearts of all ſuch as be of his Church. wherein he raigneth ſpecially as in his Kingdome, and that he would ſtrengthen them with his ayde and power as his ſouldiers, that they may earneſtly fight againſt, and ſubdue the devill, the worlo, and the luſts of the fleſh, to the enlarging of his Kingdome here upon earth: and that laſtly, all his, and our enemies being utterly troden downe, GOD may gloriouſly raigne and triumph ouer all and we by Chriſt may finally, as his children and heyres, be made partakers of his everlaſting kingdome.

*M* What followeth?

Sch. That Gods will be done. For it is the duty of Children to frame their life according to the will of their fathers, and not contrariwiſe their parents to conforme

forme themselves unto the will of their children.

*M.* Whereto doest thou adde, that Gods will may be done in earth as it is in heaven?

Sch. Whereas the mindes of earthly men, burning with lusts, are commonly carried to desire, & doe those things that most displease God: we pray that he will with the moving of his holy spirit, so change and fashion all the willes of us all to the will of his majesty, that wee may will or wish nothing that his divine will misliketh. Rom. 8. a, 5. 7. &c. Rom. 8. a, 2. 5. b, 9. 11, &c. c, 14, 15, &c. 1 Cor. 2. c, 12. &c. & 3. d, 16.

*M.* Proceed.

Sch. We pray also that whatsoever we perceive to betide us by his will, we may receive & suffer it, not onely with contented, but also with gladsome hearts. And that after the examples of his Angels, those heavenly spirits, and of his excelent creatures the Sunne, Moone, and Starres, set before our eies in heaven, for like example of obedience to Gods will, all we in earth may be in all things likewise serviceable, and obedient unto his majesty: that as in heaven, so in earth, there be no rebellion nor repining against Gods holy will. Acts 21. c, 14. 1 Pet. 1. a, 3, & 4 c, 12, 13, &c, Psal. 19. a. 1. &c & 9. b, 11. &c & 103. d, 20, &c. & 104. a, 4. and 135. b, 7, &c. and 136. b, 7. 8, 9. Heb 1. b, 6 7, d, 14. Apoc. 7. c, 11. &c. and 19. b, 10, and 12. c, 9.

*M.* What more?

Deu 4.a,2,and 5.c,22,and 28. c,14. Mat 7.c, 21. & 12.d, 5o. & 15. a,3 &c. 2 Cor.3 b,6,c, 14. Gal.3 c,5.

**Sch. Seeing that God hath in his holy Scriptures expressly declared his will, which hee hath plainely notified, by giving them the name of his testament, or last will: they that vary from the meaning of the Scriptures, surely doe manifestly depart from the will of God.**

*M.* Now thou hast well answered touching the first part of the Lords prayer, which part containeth these three poynts that belong only to the glory of God, I thinke it good for us to goe forward to the second part, which properly concerneth things profitable for our selves.

Psal 104. c, 1. 5. d,27, & 105. b,10.11. &c. & 144.c, 10, 11, &c. and 145. c,14,15, 16.

**Sch. The first poynt of the second part is, Give us this day our daily bread.**

*M.* What doest thou meane by the name of bread?

**Sch. Not only those things that minister us food, apparell, but also all other things universally, that are needfull to the maintaining, and preserving of our life: and the leading of it in quietnesse without feare.**

*M.* Is there any thing else whereof this word bread doth admonish us?

Psal.78. c, 18. &c. d, 20. 30. & 106.c,14. 15 Mar. 6. d, 25.

**Sch. That we seeke not, and gather together curiously dainty things for banketting, or precious apparell, or sumptuous**

luous houshold stuffe, for pleasure: but that we despising delicacies and excesse, be contented & satisfied with little, temperate, and healthfull diet, and with meane and necessary apparell. Luk. 16.c, 19. &c. 1 Tim. 6. b, 7, 8, 9. Heb. 13. a, 5.

*M.* How dost thou call Bread thine, which thou prayest to have given thee of God?

Sch. By Gods gift it becommeth ours, when he liberally giveth it us for our dayly uses, though by right it be not due to us. Mat. 7. b, 78. 1 Cor. 4 b, 7. 1 Tim. 6. d, 17. Jacob. 1. c. 17.

*M.* Is there any other cause why thou callest it thy Bread?

Sch. By this word, we are put in mind þ we ought to get our living with our labour, or by other lawfull meanes, and that being therewith contented, we doe never by covetousnesse, or fraud seeke any thing of other mens. Gen. 3. d. 19. Eph. 4. d, 28. 2 Thes. 3. b, 8. c, 10, 11, 12.

*M.* Seeing God biddeth us to get our living by our own labour, why dost thou aske bread of him?

Sch. Because that in vaine shall we waste all the course of our life in toyle of body, and travell of minde, unlesse it please God to prosper our indeavours. Psal. 127. a, 1. 2. 1 Cor. 3, b, 7.

*M.* Thinkest thou that rich men also, which have flowing plenty and store of all things, must daily crave bread of God?

Sch. In vaine shall we have plenty of

Deu. 8. a, 3. Pſal. 4 b. 9. 10 & 18 d, 29, 30. Luke 1. c, 53, & 4 a, 4. & 12. 6. 15. 1 Tim. 6 d. 17 Apoc. 3. d, 17.

all things, unleſſe God by his grace doe make the uſe of them healthfull to us for the maintenance of our life. For which cauſe, even after ſupper, we pray to have the dayly meate, which we have already received, to be given us of God, that is to ſay, to be made lifefull and healthfull to us.

*M* Why be added theſe words, daily, & this day?

Mat. 6. d, 25. &c. c, 14. Luke 5. g, 41. Phil 4 b, 6. 1 Tim. 6. a, 9. 10. 1 Pet 5. b, 7.

Sch. That we avoiding all careſull covetouſneſſe, & doing diligently our duty, ſhould dayly crave of our moſt liberall Father that, which he is ready dayly to give us.

*M* Goe forward to the reſt.

Sch. Now followeth the fift Petition, wherin we pray our Father To forgive us our treſpaſſes.

*M*. Is this asking forgivenes neceſſary for all men.

Pſal. 14 a, 13. & 53 a, 1, 2, 3. Rom 3 b, 10. 11. &c. d. 23. Joh 8. a, 7. Jac. 2 a, 10. 11. 1. 10. 1. b, 8. 10. Luke b, 9. 11. &c. 13, 14

Sch. Yea, for ſo much as there liveth no mortall man that doth not oft ſlip in doing of his duty, and that doth not oft and grievouſly offend God. They therefore that doe not confeſſe that they have ſinned, nor do crave pardon of their defaults, but with the Phariſie do glory in their innocency, and righteouſneſſe, be-

fore

fore God, or rather against God, they exclude themselves from the fellowship of the faithfull, to whom this form of prayer is appoynted for them to follow, and from the hope of forgivenesse of sinnes, which onely remaineth in the mercy and goodnesse of God through Christ. For this is that which Christ saith, that he came into the world, not to call the righteous, but sinners to repentance.

2 Cor. 5.c, 15. d, 18.&c. 1 Joh. 1.c, 7 d, 9.& 2.a, 1, 2. Mat 9.b, 13. 1 Tim. 1.c, 15.

*M.* Why is there a condition added?

Sch. It is most reasonable ẏ we should pray, that God would so forgive us, As we forgive them that trespasse against us. For unlesse others doe find us ready to forgive them, unlesse we in following the mercifulnesse of God our Father, do shew our selves to be his Children, he playnely warneth us to looke for nothing else at his hand, but extreame severity & punishment. For according to the same rule of rigor, & after the same example, shall justice without mercy be done upon him, that cannot finde in his heart to shew mercy to others.

Mat, 5.a, 7. & 6 b, 14, 15 and 7. a, 1, 2. and 18. d 28. &c. c, 35. Luc. 6. 36, 37, 38.

*M.* May it not seeme, that our forgiving of men, should deserve pardon of God, or be as a certain recompence made unto God?

Jacob. 2. b, 13. Rom. 3. d, 24, 25, & 11. a, 5, 6. Gal. 5. a, 4.

**Sch. Not so: for then should not Gods forgivenes be freely given: neyther had Christ alone upon the Crosse fully paid the paynes of our sin due to us, for the which no man else could, or can make any recompence or amends unto God.**

*M.* Now goe forward to the sixt petition, which some doe make two Petitions.

Mat. 12, d, 13. 44, 45. Joh. 5. b, 14, & 8. b, 11. 2 Pet. 2. d, 20, 21, 22. Mat. 10. b, 16, &c. & 26. d, 41. Luke 22. d, 31. 32. 1 Cor. 1. d, 27, &c. 2 Cor. 11. a, 3. Eph. 6. b, 10, 11. 12, &c. Jaco. 1. b, 14 & 4 a, 1. 1 Pet. 5. c, 8, 9. 1 John 2. c, 15. 16. Rom. 16. d, 20. 2 Tim. 4. d, 17, 18.

*Sch.* Therein we pray, that he leade us not into temptation, but deliver us from evill.

*M.* Why so?

**Sch. As we before doe aske forgivenes of sinnes past, so now we pray that we sinne no more. For we by nature are so unwary to foresee, and so weake to resist the manifold snares, temptations, & inticements of the Divell, the World, and the concupiscence of the flesh, that we cannot but be overcome, unlesse God do assist us with his grace, & arme us with his strength: & therefore we fly by prayer unto the protection of our Almighty & most loving Father, that he will not suffer us to bee overcome with any wicked temptation, but ỿ he wil deliver and save us from all evill.**

*M.* There remaineth yet the conclusion of the Lords

Lords Prayer.

*Sc.* For thine is the Kingdome, and the Power, and the Glory, for ever, Amen.

Mat. 7. b, 10 11 and 21. c, 13. John. 16 c, 3. 2 Cor. 1. b, 9. 10, d, 20. & 9. c, 8. &c.

*M.* VVhy would Christ have this conclusion added?

Eph. 3. d, 20. 1 Tim. 6. a, 15. 16.

S. To make us understand, that GODS power and goodnes is so infinitely great, that there is nothing which hee either cannot, or will not give us praying for it & asking it rightly: Which also this word Amen, which is to say, So be it, being added in the end of the Prayer, doth confirme unto us.

Jacob. 1. a, 16.

*M.* VVhy is there in the latter end mention made of the Glory of God?

Sch. To teach us to conclude all our Prayers with prayses of GOD: for that is the end whereunto all that we desire to obtaine in our Prayer, and all our thoughts, words, and workes, and all things universally ought to bee preferred and applyed. For to this end he hath created us, and placed us in this world.

1 Cor. 10. g, 31. Eph. 3. d, 20. 21 Phil. 1. b, 11. 1 Tim. 1. d, 17. Jude f, 25.

Psal. 29. a, 12. & 34 a, 1, 2, 3, &c & 15. c, 14.

*M.* Goe forward.

Sch. Moreover, to prayse and magnifie Gods goodnes, justice, wisedome, and power, and to give him thankes in our owne name, and in the name of all man-

15 d, 23, and 91. a, 12. and 95. 96. 103. the whole.

Rom. 15 b, 6 kind, is parcell of the worſhipping of
1. Theſ. 1. a, 2. God, belonging as properly to his ma-
and 5. d, 18. jeſty, as prayer; wherewith if wee doe
2. Theſ. 2. a, 3 not rightly worſhip him, ſurely we ſhall
Luke 17. d, 17. not onely bee unworthy of his ſo many
John 5. d, 44 and ſo great benefits as unthankefull
Rom. 1. c, 21. d, perſons, but alſo ſhall be moſt worthy
25. of eternall puniſhments, as wicked of-
1. Pet. 4. c, 11. fenders againſt Gods Maieſty.

*M.* Sith we alſo receive benefits of men, ſhall it not be lawfull to give them thankes?

2. Cor. 22. a, 6. Sch. Whatſoever benefits men do to us
b, 2 wee ought to account them received of
2. Cor. 9. c, 8. God, becauſe he alone indeed doth give
&c. d, 12. us them by the miniſtrie of men. ſo that
our thankefulneſſe to men, redoundeth
Mat. 5. c, 16. to the glory of God, the true and laſt
1. Pet. 2 c, 12. end of all things.
and 4. c. 10. 11.

*M.* Now we have ended our treating of the law of God, of the Creed, or Chriſtian confeſſion; and alſo of Prayer, and of Thankeſgiving, ſhall we not laſt of all, conveniently ſpeake of the Sacraments?

Sch. Moſt conveniently (Maſter) for they have alwayes prayers and thankſgiving ioyned unto them.

*M.* Tell me therefore how many Sacraments
Mat. 26. c, 26 hath Chriſt ordained in his Church?
&c. & 28 d, 19. Sch. Two: Baptiſme and the Lords Supper.

Supper.

*M.* What meaneſt thou by this word Sacrament?

Sch. A Sacrament is an outward teſtifying of Gods good will and bountifulnes towards us through Chriſt, by a viſible ſigne, repreſenting an inviſible & ſpirituall grace, by which the promiſes of God touching the forgivenes of ſins, and eternall Salvation given through Chriſt, are as it were ſealed, & the truth of them is more certainly confirmed in our hearts.

John 3. a, 5. Act. 2. f, 38. &c. 1. Cor. 11, c, 13, &c. Tit. 3 b, 5. Mat. 3 c. 11. &c. &. 2. 6. 26, 27, 28. Mar 16. d, 16. John 3. a, 26. Acts 2. f, 38. 1. Cor. 10. d, 16. & 11. c, 24. &c. Gal. 3, d, 27. Mat. 3. c, 11. &c. & 26. c, 16. 16. &c.

*M.* Of how many parts conſiſteth a Sacrament?

Sch. Of two parts: of the outward element or creature, being a viſible ſigne, and of that inviſible grace.

John 3 a, 5. Mat. 3. c, 11. 12. and 28 d, 19 John 2. a, 5. 1. Cor. 10. d, 16. Acts 8. d, 36. 37. 38.

*M.* What is the outward ſigne in Baptiſme?

Sch. Water, wherein the perſon baptized is dipped, or ſprinkled with it, In the Name of the Father, the Son, and the holy Ghoſt.

Mar. 1. a, 4. Acts 2. f, 38. &c. and 22. c, 6. Rom. 6. a, 3. &c. Gal. 3. d, 26. 27. 1. Pet. 3. d, 11

*M.* What is the ſecret and ſpirituall grace?

Sc. Forgivenеſſe of ſins, and regeneration: both which, wee have by the death and reſurrection of Chriſt: and thereof wee have this Sacrament as a Seale and pledge.

M.

Eph. 2. a, 3. d, 19, 20.
Tit. 3. b, 3, 4, 5, &c.
Mat. 28. d, 19.
Mar. 16. d, 16.
John 3. a, 5.
Ro. 6. a, 3. &c.
1 Cor. 12. b, 15.
1 Pet. 3. d, 21.
Mat. 1. a, 4. b, 1', & 16, d, 16.
Act. 2. f, 38. &c. and 8. d, 36. 37. &c, and 16. d, 31. 33, 34, and 19. a, 4, 5, and 22. c, 16.
1 Cor. 12. b, 13.
Ro. 6. a, 3. &c. & 13 d, 11. 13. 14.
Gal. 3. d, 26, 27.
Eph. 4. d, 20. 28. &c.
Col. 2. b, 12.
Gen. 9. b, 9. and 17. a, 78.
Mat. 10. d, 14. 10.
Rom. 3. a, 3, & 4. c, 21, &c. & 6 a, 3. &c.
Gal. 3. d, 27.
Eph. 4. 20, 21. &c.
Col. 2. b, 12.

*M.* Shew me the effect of Baptisme yet moer plainly.

Sch. Where by nature we are the children of wrath, and none of GODS Church or household, wee are by baptisme receiued into the Church, & assured that wee are now children of God, & ioyned & grafted into the body of Christ, and become his members, and doe grow into one body with him.

*M.* What is required of persons to be Baptized?

Sch. Repentance and Faith.

*M.* Declare the meaning of these more largely

Sch. First, we must truly repent vs of our former life, & beleeue assuredly that we are cleansed from our sins by ỳ blood of Christ, & so made acceptable to God, and that his Spirit dwelleth in vs. And then according to this beliefe & promise made in Baptisme, we must endeuour our selues to mortifie our flesh, & by our good life to shew that wee haue put on Christ, and haue his spirit given vs.

*M.* VVhy then are Infants baptised, which by nge cannot performe these things?

Sc. Because they be of Gods Church, and Gods blessing and promise made to the Church by Christ (in whose Faith they are baptised) pertayneth to them,

VVhich

**Which when they come to age, they must themselves learne, beleeve, and acknowledge, & endeavour in their lives to expresse the duty in their Baptisme promised and professed.**

*M.* What is the order of the Lords Supper?

Sch. **The same which the Lord Christ did institute:** Which in the same night that he was betrayed, tooke Bread, and when he had given thankes, he brake it and gave to his Disciples, saying, Take eate, this is my Body which is given for you. Doe this in remembrance of me. Likewise after Supper hee tooke the Cup, and when he had given thankes, he gave it them, saying: Drinke yee all of this, for this is my Blood of the new Testament, which is shed for you and for many, for remission of sinnes. Doe this as oft as yee shall drinke it, in remembrance of me. **This forme and order we ought to hold, and truly to keepe, and to celebrate devoutly till he come againe.**

Mat. 26. c, 26. Mar. 14. c, 21. &c. Luke. 22. c, 19. &c. 1 Cor. 11 b, 23, 24, &c.

*M.* To what use?

Sch. **For a continual thankfull remembrance of his death, & the benefits ý we receive**

Luke 12. c, 19. 1 Cor. 11. c, 24. 26.

10.6 27.32. 35. c,48. &c. f, 54, 55. receiue thereby, & that as in Baptisme, we are borne againe, so with the Lords Supper we may be alway fed & sustained to spirituall & everlasting life. And therefore it is enough to be once Baptised, as to be once borne: but as we neede oft to feed, so is the Lords Supper oft to be receiued.

1 Cor. 10 d, 16.

*M.* Which are the parts of this Sacrament?

Sch. The parts hereof, even as of Baptisme, are of two sorts, the one earthly, & sensible: the other is heavenly, and removed from all outward senses.

Mat. 26. d, 26, 27. Mat. 14, c, 22, 23.

*M.* What is the earthly and sensible part?

Sch. Bread & Wine, both which matters, the Lord hath expressly commanded all to receiue.

Lu, 22. c, 19, 20. 1 Cor. 11. c, 33, 15. Joh. 6. d, 27. 35.

*M.* What is the heavenly part and matter removed from outward sences?

*&c.* c, 48 *&c.* g, 63.

Sch. The body & blod of Christ, which are given, taken, eaten, and dronken of the faithfull in the Lords Supper, only after a heavenly and spirituall manner, but yet verily and indeed: in so much that as ỳ Bread nourisheth our bodies, so Christs body hath most singular force spiritually by Faith to feede our soules.

1 Cor. 10. d, 16

1 Cor. 10. 4, 15.

And

And as with Wine mens hearts are cheered, and their strengths confirmed, so with his blod our soules are relieved and refreshed through Faith: which is the meane whereby the body and blod of Christ are received in the Supper. For Christ as surely maketh them that believe in him partakers of his body & blood, as they surely know that they have received Bread & wine with their mouthes and stomackes. And it is also a gage of our immortality, and a pledge of our Resurrection. John 6.f, 54.

*M.* Is then the Bread and Wine changed into the substance of the body and blood of Christ?

Sch. No, for that were to destroy the nature of a Sacrament, which must consist both of heavenly & earthly matter, and so make a doubt of the truth of Christs Body, and to give occasion of grudging unto the mindes of the receivers. Mat. 26. d, 26. 27. Mat. 14. c, 22. 23. Luc. 22. c, 19, 20. 1 Cor 11. c, 23, 24, 25, 26, 27, 28.

*M.* Was this Supper ordayned of Christ to be offred as a sacrifice to God the Father? He 7 d, 26. &c. and 9 d, 1. &c. g, 25. &c. and 10 c, 9, 10, 12. 14. d, 18

Sch. No: for when Christ died upon the Crosse he once fully made that onely everlasting Sacrifice for our salvation for ever, and hath left nothing for us to Luke 22. c, 19.

doe,

1 Cor.11.c,24, 25,26. Heb. 13.f, 15, 16. doe, but thankefully to take the use & benefite of that eternall Sacrifice, which we chiefly doe in the Lords Supper.

2 Cor.11.f,28, 29,&c. *M.* What is our duty to doe, that we may come rightly to the Lords Supper?

Jer. 24 b,7 & 29,b,12, 13. Joe.2.b,12, 13, &c.15.19 &c. Luke 22.c, 19 1 Cor.11.f, 24, 25,26. Ro.5.a, 5. 8. 9. & 8 a,4,5, &c. 2 Tim.1.c, 14, 15, 16. 1 Pet. 1. c,13, 14, &c.d,21,22 & 4 a, 1, 2, 3, &c. Mat. 12 d, 39. Joh.13. d, 34, 35, &c. 1 Cor.10.d, 17 & 13. the whole. Sch. To examine our selves whether we be true members of Christ.

*M* By what tokens shall we know this?

Sch. First, if we heartily repent us of our sinnes, if we stay our selves and rest in a sure hope of Gods mercies thorough Christ, with a thankeful remembrance of our redemption purchased by his death. Moreover if we conceive an earnest minde & determinate purpose to leade our life godly hereafter. Finally, eating in the Lords Supper, is contained a token of frendship, & love among men, if we beare brotherly love to our neighbours, that is, to all men, without any evill or hatred.

*M.* Having sufficiently (as I thinke) examined thee concerning the chiefe poynts of Christian religion, I would see now, how briefly and sufficiently thou canst rehearse the whole sum of all that hath hitherto been sayd.

Deut.4.a, 1,2, b,13. Sch. First the Law of God, contained in the ten Commandements, setteth before

fore my eyes, a perfect rule of godly life, which I am bound to obey upon payne of eternall damnation: wherefore by the same law I doe know my sinne, and the wrath of God against me for the same, and that everlasting death by Gods iustice is therefore due unto mee: which breedeth in me a horrible feare of minde, & trouble of conscience, from the which it being impossible for me to be delivered by mine owne wisdome, power, or vertue, or by any helpe or meanes of man or Angel, I am taught by the Gospell, that Christ the Son of God, being made man without sin; hath by his death suffered the punishment due for my sinnes, pacified the wrath of GOD his Father toward me, and reconciled me unto his favour againe, and made mee partaker of his owne iustice, and heire with him of everlasting life; of all which benefits of Christ I am made partaker by Faith in him: Which faith the holy Ghost by the preaching of the Gospell hath wrought in my heart: confirming ỹ same also by his holy Sacraments, being visible and sure tokens and pledges

Psal. 19. b,7. &c. and 119.24. &c. Mat.19. c,16. 17. Luke 10.c,25. 26, 27, 28. Rom. 2. b, 12. 13. & 3. c, 19. 20. & 4. c,15. Gal.3. b,10. 2. Cor. 2. b, 7. & 7. c,2.10 &c Ro. 1. c,15,16. Act. 13. f,38, 39. Heb. 1. b, 4,5. &c. & 9. c,9. d, 12.14. & 10. a, 2.3.4. &c. Mat. 1. d,20. 21. &c. Joh. 1. b, 14. c, 29. Esa. 53. a, 4,5. 6. c, 10,11. Rom, 3. d, 24. 25. &c. Rom. 3. d,23. &c. & 8. c 14. 15,16. 17. &c. Rom. 10. b,8. 14. d, 16. 17. 1. Cor. 12. a,3. 6. b,9. &c.

Mat. 28 d,19,20. Mar. 16. d,15. 1. Cor. 10 d,16. 17.

Psal. 1. a. 3. Mat. 7. c, 17, 18. Luke 1. 74, 75. Rom. 6. a, 1, 2, 3, &c. Gal. 5. a, 8. Mat. 5. b, 16. 1 Pet. 2. c, 12. Mat. 9. c, 23, 24 Rom. 1, 2, 7, &c and 9. d, 16. 1 Cor. 1. a, 3, 4, &c. 2 Cor. 3. b, 5. &c. and 7. c, 15. and 15. b, 10. Phil. 2. b, 13. Ep. 1. a, 5, 6, &c. 2 Thes. 1. d, 12. Job 14. b, 13. and 15. b, 16. and 16. c, 23. 1 Cor. 10. g, 11. Ep. 3. d, 20, 21. Jud. f, 25. Mat 13. c, 13. Luc. 12. f, 47. Rom. 8. c. 21. and 2. b, 13. Eph 4 d, 10 21. and 5. b, 8, 9. Phil. 1. b, 9. 20. 11. Col. 1, 2, 5. 6 b, 9, 10. Tit. 4. d, 36. James 1. d, 22, 23, 25, &c, 4. d, 17. 1 Pet. 2. d, 20, 21.

pledges of Gods goodnes towards mee, through Christ. The which Faith as a lively & fruitfull tree, should bring forth in me the fruits of good workes, holines and righteousnesse, all the dayes of my life to the honour of God, who hath bestowed so many benefits upon me: & to the profit & good example of my neighbors. For the increase of ꝑ which faith and grace to please God, and for the accomplishing of all these things, I being of my selfe most weak and unable thereunto, ought to make continuall and most earnest suite by hearty prayer unto God the Father, the giver of al good things, in the name of his son our Saviour Jesus Christ, yeelding alwayes unto him most hearty thankes for all his benefits.

*M.* I doe see my good child that thou well understandest the sum of Christian godlinesse. Now it resteth that thou so direct thy life by the rule of this godly knowledge, that thou seemest not to have learned these things in vaine.

Sc. I will doe my diligence by Gods helpe, worshipfull master, & omit nothing, so much as I am able to doe, that I may answer the name and profession of a true Christian. And also I will humbly

bly crave of almighty God, that he suf-
fer not the seede of his doctrine to perish
in my heart, as sowen in a dry & barren
soyle; but that hee will with the divine
dew of his heavenly grace so water, and
make fruitfull the drinesse and barren-
nes of my heart, that I may bring forth
plentifull fruits of godlinesse, to bee be-
stowed and laid up in the barne and gar-
ner of the kingdome of heaven.

*M.* Do so my good Child, and doubt not but
as thou hast by Gods guiding first conceived this
in mind and will, so shalt thou by his grace, at-
taine to an happy and blessed end of this thy god-
ly study and endevor, to thy eternall salvation,
and to the glory of God: to whom be all honor
and glory, world without end.

Tit. 1. d, 26.
Sap. 1. d, 22.
23. 25. &c. and
4, d, 17.
2. Pet 2. d. 16.
21.
Luke 11. b, 9.
c, 13. & 1. b. 7.
Jam. 1. a, 1. 6.
Mat. 13. c, 19.
20. *&c.*
John 15. c, 16.
Psal. 1. a, 3.
1. Cor. 3. b, 9. 7.
2. Cor. 9. c, 10.
14. and 13. d,
16, 17, 18.
Mat. 3. c, 12.
& 15. d. 23.
John 3. 36. *&c.*
Gal. 5. d, 22.
23.
2. Cor. 8. b, 10.
11. *&c.*
Eph. 5. c. 14.
Rom 12. d, 1.

## An Admonition for the *Morning.*

AWake thou that sleepest, and stand
up from the dead, and Christ shall
give thee light.

It is time that we should now awake
out of sleepe.

The night is passed, and the day is
come nigh, let us therefore cast away the
deeds of darknes, and let us put on the

armour of light.

13. Let us walke honeſtly as in the day: and put we on the Lord Jeſus Chriſt.

Mat.5.c,12. Let our light ſo ſhine before men, that they may ſee our good workes, and glorifie our Father which is in Heaven.

Sap.6.b,13. Wiſedome is a noble thing, and never fadeth away; yea, it is eaſily ſeene of them that love it, and found of ſuch as

c,14. ſeeke it.

It preventeth them that deſire it, that it may ſhew it ſelfe unto them.

15. Who ſo awaketh unto it betimes in the morning, ſhall have no travell, for he ſhall find it ſitting ready at his doores.

Eccle.2.c,13. Wiſedome excelleth fooliſhneſſe, as farre as light excelleth darkeneſſe.

A Pſalme for the morning.

Pſal.113.1,2. PRaiſe God, O yee children of his ſervants, prayſe yee the Name of the Lord, Bleſſe ye the Name of the Lord, from this time forth for evermore.

The name of God is highly to be praiſed from the riſing up of the Sunne, unto the going downe of the ſame.

The

The day ( O Lord ) is thine, and the night is thine : thou haſt prepared the Light, and the Sunne. Pſal. 74. c, 4.

**Wee have layd us downe and ſlept, & are riſen up againe: for thou (O Lord) haſt ſuſtained us.** Pſal. 3. b, 5.

O God thou art our Lord, earely in the Morning doe we ſeeke thee, and with our Prayer come before thee. Pſal 93 1, a, 1. and 88. b, 12.

**We are thy ſervants O Lord grant us underſtanding, that we may know thy Teſtimonies.** Pſal. 119 verſe 125.

Make us to know the way that we ſhould walke in, for we lift up our ſoules unto thee. Pſal. 143 b, 9.

**Teach us to do the thing that pleaſeth thee, for thou art our Lord, let thy good Spirit lead us forth in the way of life.** c. 11.

Cauſe us to heare of thy loving kindneſſe betimes in the Morning, for in thee is our truſt. Pſal. 143. b, 8,

**Replenith us early in the morning with thy mercy, and we ſhall cry for joy and be glad all the dayes of our life.** Pſal. 90. c, 14.

For thou (O Lord ) art the thing that we long for, thou art our hope, even from our youth. Pſal. 71. a, 4.

Through thee we have bin maintained ever since we were borne: thou art wombe: our praises shall be alwayes of thee.

Psal. 59, c, 16. 17. We will sing of thy power, and will praise thy loving kindnesse betimes in the morning: for thou hast beene ever our strength, our refuge, our defence, and our most mercifull Lord.

## A Prayer for the Morning.

Psal. 3. b, 5. and 4. b, 8. WEE yéld unto thee our most hearty thankes, O heavenly Father, for that thou hast delivered us from all perils & dangers of the night, & brought us safe to the beginning of this day: we beseech thee, that thou wilt in the same, and ever hereafter, receive us into thy defence and protection: and as thou hast removed the darkenesse of the night, restored the light of the Sun, and raised us from sleepe, so thou wouldest vouchsafe also to remove from us the inward darkenesse of ignorance, to raise us from

Psal. 91. a, 1, 2, 3. the whole. Psal. 74. c, 9. Psal. 4. b, 9. & 36 b, 10.

from ſléepe of ſinne, and to lighten our minds with the heauenly beames of thy moſt holy ſpirit, & with the knowledge of thy deare Sonne, our Sauiour Ieſus Chriſt, the true light of the world: that we eſchewing the works of darkneſſe, may guide the ſteppes of our liues after the light of thy holy Word, walking comely as the children of light, in holines and righteouſnes, as in the day, and in thy ſight: and in the end may come to that moſt bleſſed eternall light which thou doſt inhabite the ſame thy Sonne our Sauiour Ieſus Chriſt being our guide thereunto: to whom with thee, and the holy Ghoſt, one God of moſt glorious Maieſty, be all honour and glory world without end. Amen.

Iohn 14. d, 26. & 16. b, 13. Acts 26. c, 18. 2 Cor. 4. b, 6 10 1. a, 5 9 & 8. b, 12. & 12. c, 35 Rom 14. d, 12. 13. Eph. 5. d, 8. c, 11 Pſal. 119. verſe 105 Luk. 1. g, 74 75 1 Tim. 6. d.

## A Morning Prayer for Schollers.

VVE render vnto thee moſt hearty thanks, O Father of lights, the giuer of all good gifts, that it hath pleaſed thee to moue the minds of our Parents & friends to ſet us vnto ỹ Schoole in thoſe our tender yeares, moſt meet for

Iacob. 1. c, 17.

Ecl 12.a,2,&c. Pro.6.a, &b,6 & 23.c,26. Pſal. 117. a, 2. John 1.5.a, 45 Pſal.4 b,6.and 36.b,9 2 Cor.4 b, 6.

the learning of all good things, moſt humbly beſeeching thee not to ſuffer their good hope, and our beſt time to periſh through our untowardneſſe, negligence and ſloathfulneſſe. And becauſe our watching, diligence and ſtudy can profit us nothing without thy grace, vouchſafe with thy heavenly beames ſo to lighten our mindes and wits, and to endue us with ſuch deſire & love of good Learning, Wiſedome, & Vertue, with ſuch docility to conceive, and memory to retaine the ſame, that we in our childhood and youth, being well inſtructed in

Deu.4 b.9 10. & 31.b, 12 13. Pſal 78. a, 24. Mat. 19. b, 13 14.

all good letters and vertue, may grow to be learned & godly men, to the profitable ſervice of the common-weale, and of the holy Church, and to the ſetting forth of thy glory. This we crave at

1 Tim.3.d,13. John 15 c, 16.

thy hands, O heavenly Father, in the name of thy onely Sonne our Saviour Jeſus Chriſt, beſeeching thee for his ſake to graunt the ſame. Unto thee with the ſame thy Sonne and the Holy

1 Tim.1.d, 15.

Ghoſt, one God immortall, inviſible and onely wiſe be all honour and glory, for ever and ever.

Ano-

## Another Prayer for Schollers.

GRant O Lord God heavenly father that we by thy divine grace setting the example of thy deare Son, and most blessed Child Jesus Christ before our eyes as the most cleare, & most notable example of all other to be followed, may even in these dayes of our childhood and youth, apply our selves wholly to all good and godly learning, and to the obedience of thy most holy will, and that as we shall grow in yeeres, we may also increase more, & more in good knowledge, wisedome and vertue and in the love of all godly men, and specially in thy heavenly grace and favour, wherein resteth perfect felicity, through thy Sonne our Saviour Jesus Christ; to whom with thee and the holy Ghost, be all honour and glory, for ever and ever. Amen. Luke 2. g. 46. Eccle. 1 12. a, 1 &c. Luke 1. g 1. 6. 53.

## An Admonition for the Evening *and night.*

IF any man walketh in the day, hee stumbleth not, because he seeth the light of this World. John 3. c, 19.

But if a man walke in the night, he stumbleth, because there is no light in him.

John 3. c, 19. This is the condemnation, that light is come into the world, and men loved darkenesse rather then light, because their deeds were evill.

John 1. a, 5. 9. Jesus Christ the Son of God, is the light that shineth in darkenesse, the true light which lighteneth every man that commeth into the world.

John 12. c, 35. Let us therefore walke whiles wee have light, lest the darkenesse come upon us, for he that walketh in the darke, wooteth not whither he goeth.

2 Cor. 6. c, 14. John 12. c, 36. Let us not beare a strange yoke with unbeleevers, but whiles we have light, let us beleeve on the light, that we may be the children of the light.

John 12. 46. Let us beleeve in Jesus Christ the Son of God, who came a light into the world, that whosoever beleeveth on him should not abide in darkenesse.

John 8. b, 12. and 9. a, 5. Whosoever followeth Christ, the light of the world he doth not walke in darkenes, but shall have the light of life. There ariseth up light in the darkenesse,

neſſe unto them that deale uprightly.

Hee that ſayth how that he is in the light, and yet hateth his Brother, is in darkeneſſe, even untill this time. Pſal. 112. 4. 1 John 1. b, 1, 9. b, 10,

He that loveth his Brother, abideth in the light, and there is no occaſion of evill in him.

If thou haſt compaſſion upon the hungry, and refreſheſt the troubled ſoule, then ſhall the light ſpring out in the darkeneſſe, and the darkeneſſe ſhall be as the noone. Eſa. 58. a, 10.

## The Pſalmes for the Evening *and night.*

IT is a good thing to make confeſſion and prayer unto GOD, and to ſing Pſalmes and Praiſes unto thy Name, O thou moſt High. Pſal 92. a, 1.

To ſet forth thy loving kindeneſſe early in the morning, and thy trueth in the night ſeaſon. a, 2

Whileſt darknes covereth the earth, and the people, let thy glory O Lord, ſhine upon us, and ſend forth thy light and thy trueth to direct us. Eſay 6. a, 12. Pſal. 43. a, 3.

1 Cor. 4. b, 6. Pſal. 18. f, 26. O GOD who commandeſt the light to ſhine out of darkeneſſe, ſhine in our hearts, and give us the light of the knowledge of thy glory in the face of Jeſus Chriſt.

Pſal. 56 13. **Lighten our Candle, O GOD our Lord, and make our darkeneſſe to bee light, that we may walke before thee in the light of the living.**

Pſal. 119. verſe 105. Luke 1 g, 79. Thy word is a Candle unto our feete, and a light unto our pathes: it giveth light to them that ſit in darkneſſe, and in the ſhadow of death; it guideth our feete into the way of peace.

Pſal. 119. v 15 3 & 56. b, 13. **Direct our ſteps in thy word, and ſo ſhall our feete be kept from falling, and no wickedneſſe ſhall have dominion over us.**

Pſal. 36. b, 9 & 13. a, 3 4. O Lord, with thee is the fountaine of light, lighten our eyes with the light of thy countenance, leaſt that we ſleepe in death, and our enemies prevaile againſt us.

Pſal. 118 c, 13. & 56. & 13. Mat 8 b, 12 & 21, c, 3. 13. and 2. 5. c, 30. **Bring us out of darkneſſe, and out of the ſhadow of death. Breake our bonds aſunder, deliver our ſoules from death: O ſave us from that darknes, where is**

weeping

weeping and gnashing of teeth.

Open our eyes that we may be turned from darkenesse to light, and from the power of Satan, unto thee our God. Act. 26. c, 18.

That we may receive forgivenes of sinnes, and inheritance among them which are sanctified by Faith, that is toward thy Son Jesus Christ. c, 18.

So shall we lay us downe in peace, and take our rest, for thou, O GOD, onely makest us to dwell in safety. Psal. 4. b, 8.

Glory be to the Father, and to the Son, and to the holy Ghost.

As it was in the beginning, is now and ever shall be, world without end, Amen.

## A Prayer for the Evening and *Night.*

O Lord our God, in whose defence & safety of mankinde, and all things doth rest: now the light hath darkened the World, and our bodies shall bee layed asleepe (than the which nothing is more like unto death) we betake our selves wholly unto thy protection: most humbly

Psal. 2. 91. 146. and 147. and infinite places. Luke 8. g, 15, &c. Jo. 11. b, 12. &c. 1 Thes 4. c, 13 14. Eph 5 b, 11. 12. 2 Cor. 11. c, 14.

humbly, beseeching thee that thou wilt deliver us from the power of wicked spirits, the princes of darkenes, which to deceive us, can transforme themselves into Angels of light; and from all sin, the works of darkenesse, and from all other perils and dangers both bodily and ghostly, & that thou suffer us not wholly to be oppressed, & (as it were) buried in sleepe, neyther our minds so to be darkned, that we forget thee, but that whilest our bodies are asleepe, our hearts may continually wake and watch unto thee. And when that rest hath refreshed our bodies and minds sufficiently, so much as is requisite to nature, the nert morning may make us more able, and ready to serue thee, in the state of life, wherein thou hast placed us, to the health of our owne soules, the benefit of our neighbours, and the glory of thy holy name, through our Saviour Jesus Christ, to whom with thee and the holy Ghost be all honour and glory, now and for ever. Amen.

Eph. 6. b, 11. 12. &c.

1 Thes. 5. a, 5 6. &c. b, 10.

2 Cor. 7. d, 20 Eph. 4. a, 1, &c.

2 Thes. 1. d, 12. 13.

Ano-

## Another for Evening and Night.

ALmighty GOD, who as thou haſt made the day to labour & travel in, ſo haſt thou created ỹ night for the reſt and refreſhing of our weary bodies and mindes: we moſt humbly beſeech thee, that as the night darkneth and ſhadoweth all things, ſo thou wouldeſt for thy deare Sonne Jeſus Chriſts ſake, hide our ſins, removing them from thy ſight, and putting away the memory of them by eternall oblivion; that as our bodies ſhall have the reſt of ſleepe, ſo all our minds by hope of thy mercy, may enjoy the reſt of a quiet conſcience, and ſo being wholly refreſhed, we may awake and riſe unto thy ſervice the next day, and all the dayes of our life: and when death it ſelfe ſhall come (from the which it is as eaſie for thee to raiſe us as from bodily ſleep) we may reſt in hope of that moſt joyfull reſurrection, wherein our bodies ſhall awake unto that everlaſting day, which ſhall never be interrupted with any darkneſſe, when we ſhall be made partakers of the inheritance of the

Eſay 45. b, 7. & 50. a, 3.
Eccle. 5. b, 11.
Pſal. 25 a, 5. & 23. a, 1. and 51. a, 2. b, 9.
Eſay 43. d, 25.
Eze. 18. c, 28.
Acts 3. d, 19.
Col. 2. b, 13.
Pſal. 127. a, 2.
Pro. 3. d, 24.
Luke 8. g, 2. 53.
John 11. b, 12. c, 25. f, 45. 4.

Col. 1. b, 12. Gal. 4. b, 26. Apo. 21. g, 23. and 22. b, 5.

the Saints in light, in that moſt bleſſed City, that heavenly Jeruſalem, where ſhall be no need of Candle, neither of the Sunne nor of the Moon to lighten it, and the Sunn of the Lambe ſhall be our eternall light. Unto the which moſt glorious light & Kingdome of thy deare Sonne, we beſeech thee bring us, for the

Col. 1. c, 13.

ſame our Saviour Jeſus Chriſts ſake: unto whom with thee and the holy Ghoſt, be all honor and glory, for ever.

Amen.

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